The Examination of the constante Martir of Chriſt, John Philpot, Archdeacon of Winchester, at ſundry ſeaſons, in the tyme of hys ſore imprisonemente, conuented and baited, as in theſe particular tragedies folowynge, it maye (not only to the chriſten inſtruction, but alſo to the mery recreation of the indifferent reader) moſte manifeſtly appeare.

Reade fyrſt, and then iudge.

VVhen the vvaters aroſe, the floudde beat vpon this houſe, and could not moue it: for it vvas builded vpon a rocke, Luc. 6.

And the rocke vvas Chriſte, 1. Corinth. 10.

The examination of Ihon Philpot before the Quenes commissioners mayster Cholmeley, mayster Roper, and D. Storie, and one of the scribes of the Arches at Newgate sessions hall. 2. of Octob. 1555.

DOctor Storye (before I was called into an inner parlour where they sate) came out into the hall wher I was, to vew me, among other that there were. And passynge by me, sayde: Ha mayster Philpot. And in returnyng immediatly agayne, stared against me, beholdyng me, and sayeng that I was well fedde in dede.

John Phil. If I be fatte and in good lykyng (mayster Doctour) it is no meruayle, since I haue bene stalled vp in prison this twelue moneth and a halfe, in a close corner. I am come to knowe youre pleasure wherefore you haue sent for me.

Storye. We heare that thou arte a suspecte person, and of heretical opinions: and therefore we haue sent for thee:

Philpot. I haue ben in prison thus long only vpon the occasion of the disputation made in the conuocation house, and vpon suspecte of the settyng forth the report therof.

Storye. If thou wylt reuoke the same,

and become an honest man, thou shalt be set at libertie, and doo right well: or elles thou shalte bee committed to the B. of London. Howe sayest thou: wilt thou reuoke it or no?

Philpot. I haue alredy answered in this behalfe to myne Ordinary.

Story. If thou aunswerest thus, when thou commest before vs anone, thou shalt heare more of our myndes. And with this he wente into the parler, and I (wythin a lyttel whyle after) was called in.

The Scribe. Sir, what is your name?

Phi. My name is John Philpot. And so he intitled my name.

Story. This man was Archdeacon of Wynchester of Doctor Poinets presentement.

Phil. I was Archdeacon in deede, but none of his presentemente, but by the vertue of a former collation, geuen by my Lorde Chauncellour that nowe is.

Stor. Be maye bee sure, that my lorde Chauncellour wouldo not make any suche as he is, Archedeacon.

Roper. Come hyther to me M. Philpot, we heare say, that you are out of the catholyke churche, and haue ben a disturber of the same, out of the whiche who so is, he can not be the child of sal-

salnation. Wherfore yf you will come into the same, you shalbe receyued, & fynde fauour.

Philpot. I am come before youre worshypfull maisterhypps at your appoyntment, vnderstandyng that you are magistrates, authorised by the Queenes Maiestie, to whome I owe and will do my due obedience to the vttermoste. Wherfore I desyre to knowe, what cause I haue offended in, wherfore I am now called before you. And yet I can not be charged with any particular matter done contrary to the lawes of this realme, I desyre youre maysterhypps that I maye haue the tenefite of a subiecte, and to be delyuered oute of my longe wrongefull imprysonemente, where I haue lyen this twelue moneth and this halfe, without any callyng to answere before nowe. And my lyuynge taken frome me, without all lawe.

Roper. Though we haue no particular matter to charge you withall, yet we maye bothe by our Commission, and by the lawe drawe you to answer to the suspition of a sclander goyng on you: And besides this, we haue statutes to charge you withall.

Philp. If I haue offended any statute, charge me therwithall: and yf I haue incurred the penaltie therof, punyshe me accordyngly. And bycause you are magistrates and executors of the queenes maiesties lawes, by force wherof you bose nowe syte: I desyre, that

yf I bee founde no notorious transgressour of any of them, that I may not be burdened with more then I haue doone.

Cholmeley. If the Iustice do suspecte a felon, he may examyn hym vpon suspicion therof, and commyt hym to prison, though there be no facte done.

Story. I perceiue wherabout this man goeth, he is playne in Cardemakers case, for he made the selfe same allegations, but they will not serue thee, For thou arte an heretyke, and holdest against the blessed masse, howe sayest thou to that?

Philpot. I am no heretike.

Story. I wyll proue thee an heretyke. Whosoeuer hathe holden agaynst the blessed masse, is an heretyke: but thou hast holden againste the same, therfore thou arte an heretyke.

Phil. That which I spake that you are able to charge me withall was in the Conuocation (where by the Queenes maiesties will, and her whole councel) libertie was giuen to euerye man of the house to vtter hys conscience, and to say his mynd freely of suche questions in religion, as wer propounded by the Prolocutour, for the whyche I ought not to bee molested and imprisoned, as I haue ben, neyther now be compelled of you to answere to the same.

Story. Thou shalt go to the Lollardes tower

tower, and be handeled there lyke an heretike, as thou arte: and answere to the same, that thou there dydst speake, and be iudged by the B. of London.

Philpot. I haue all ready bene conuented of this matter before my lorde Chauncellours myne Ordinarye, who thys longe tyme hathe kept me in prison, therfore and yf his lordeshyppe wyll take awaye my lyfe, as he hathe doone my libertie and lynynge, he maye: the whyche I thynke he can not doe of his conscience, and therefore hath lette me lye thus longe in pryson: wherore I am content to abyde the ende of hym herein that is myn Ordinarye, and doo refuse the Auditorye of the Bishop of London, because he is an vncompetent Judge for me & not myne Ordinarye.

Storye. But syr, thou spakest the woordes in the conuocation howse, whiche is of the bishop of Londons diocesse: & therfore thou shalt be caried to the Lollardes tower, to bee iudged by hym, for the wordes thou spakest in his diocesse agaynst the blessed masse.

Philpot. You knowe by the lawe that I may haue Exceptionem fori. And it is agaynst all equitie, that I should be twyse vexed for one cause, and that by suche (as by the law) haue nothyng to doo with me.

Roper. You can not denye but that you spake agaynst the masse in the Conuocation house.

Story. Dost thou now deny that which

thou spakest there or no?

Philpot. I can not deny that I haue spoken there. And if by the lawe you may put me to deathe therefore, I am here ready to suffre what soeuer I shall be adiudged vnto.

The Scribe. This man is ledde of vayne glory.

Caolm. Playe the wise gentleman, and be conformable and be not stubburne in your owne opinions (neyther caste your self away. I would be glad to doo you good.

Philpot. I desyre you syr, with the reste here, that I be not charged farther at youre handes, then the lawe chargeth me, for that I haue doone: sens there was then no lawe against that directly, wherwith I am now charged. And you master doctor, (of old acquaintance in Oxford) I trust wyll shewe me some frendshyp, and not extremitie.

Storye. I tell the, if thou wouldest bee a good catholyke man, I woulde bee thy frende, and spend my gowne to do thee good. But I wil be no frend to an heretike as thou arte, but wyll spende bothe my gowne and my coate, but I wyll burne the. Howe sayst thou to the sacrament of the altar?

Philpot Syr, I am not come nowe to dispute wyth youre maystershyp. And the tyme nowe serueth not therto. But to aunswere to that I may be lawfully charged withall.

Story

Story. Well, synce thou wylte not revoke that thow haste done, thou shalte be had into the lollardes tower.

Phil. Syr synce you wyll needes shewe me this extremitie, and charge me with my conscience, I doo desyre to see your commission, whether you haue this authoritie so to doo. And after the view therof, I shal (accordyng to my duetie) make you further answere, yf you maye by the vertue thereof, burthen me with my conscience.

Roper. Let him se the commission, is it here?

Story. Shal we let euery vyle person se our commission?

Cholm. Let hym goo frome whence he came, and on thursdaye he shal see our commission.

Story. No, lette hym lye in the meane whyle in the Lollardes tower: For I wyll sweepe the Kynges Benche, and all other prisones also, of these heretykes, they shall not haue that resorte, they haue hadde, to skatter theyr hereseyes.

Phil. You haue power to transferre my bodye from place to place, at your pleasure: but you haue no power ouer my soule. And I passe not whither ye commytte me. For I can not be worse intreated thē I am, kept al day in a close chaumber. Wherfore it is no mervayle, thoughe my flesshe be puffed vp, where-

wthall maister doctour is offended.

Story. Marshall take hym home wyth you again. And se that you bring him againe a thursdaye, and then we shall rydde your fyngers of hym, and afterwarde of your heretikes.

Phil. God hath appoynted a daye shortely to come, in the whiche he wylle iudge vs with ryghtuousnesse, howe so euer you iudge of vs nowe.

Roper. Be content to be ruled by maister doctour, and shewe your selfe a catholyke man.

Phil. Syr, yf I shuld speake otherwyse then my conscience is, I shuld but dissemble with you. And why bee you so earnest to haue me shewe my selfe a dissembler bothe to God and you, whiche I can not doo.

Roper. We do not requyre you to dissemble wyth vs, but to bee a catholyke man.

Phil. If I doo standе in any thyng, agaynst that whiche any man is able to burthen me, with one iote of scripture, I shall bee contente to be counted no catholike man, as an heretike, as you please.

Story. Haue we scripture, scripture? & with that he rose vp, sayeng: who shall be iudge, I praye you?

Scrib. This manne is lyke hys fellowe Woodmã, whiche the other day wold haue nothing elles but scripture.

And thys is the beginninge of thys tragedie.

The confuse maner of Ihon Philpots examination had before the Quenes commissioners, mayster Cholm. Roper. D. Story. D. Cooke, and the scribe, the. 24. of October, 1555. At Newgate sessions hal.

AT my commynyng, a man of Algate of myne acquayntance, sayd vnto me: God haue mercy on you For you are already condempned in this world: for Doctour Story sayd, that my lord chauncellour hath commaunded to doo you away. After a lytle consultation had betwene them, master Cholmeley called me vnto hym, sayeng:

Cholm. Master Phylpot shew your self a wyse man. And be not stubburne in your owne opinion, but be conformable to the Quenes procedynges, and lyue, and you shall be well assured of great fauour and reputation.

Philpot. I shall doo as it becometh a christen man to doo.

Story. This manne is the rankest heretike that hath ben in al my lord Chancellors dioces, & hath done more hurt than anye man elles there. Therefore his pleasure is, that he shuld haue the lawe to procede agaynste hym. And I haue

haue spoken with my lorde herein.
And he willeth hym to be committed to the bishop of London, And he there to recante or elles burned. He howled & wepte in the conuocation howse, and made suche a doo, as neuer man dydde As al the heretikes do, when they lacke learning to answere. He shall go after hys felowes. Howe sayest thou: wylte thou recant?

Philpot. I knowe nothyng I haue doon that I ought to recant.

Story. Well than I praye you, lette vs commit hym, to the lollardes tower, & there remayne, vntyll he bee further examined before the bishop of London For he is to fyne fedde in the Kynges Benche, & he hathe to muche fauoure there. For his keper said at the dore ye yesterday, that he was the finest felowe, and one of the best learned in Englād And with this he rose vp, and wente his way.

Cooke. Thys man hath moste stoutly maynteyned heresies, synce the Quenes commynge in, as any that I haue heard of. Therfore it is moste mete, he shoulde be adiudged by the bishop of London, for the heresies he hath maynteined.

Phil.

Phil. I haue mayntayned no hereſies.

Cooke. No haue? Dyd ye not openlye ſpeake agaynſt the Sacrament of the altare in the Conuocation houſe? call you that no hereſy? wylte thou recant that or not?

Phil. It was the Quenes Maieſties pleaſure, that we ſhuld reaſon thereof, not by my ſekinge, but by other mens procuryng in the hearyng of the councel.

Cooke. Did the Quene geue you leaue to bee an heretike? you maye bee ſure, her grace wyll not ſo doo. Well, we wyll not diſpute the matter with you. My lorde of London ſhall proceede by inquiſition vpon the, and if thou wilt not recant, thou ſhalte be burned.

philpot. My lord of London is not myne Ordinarye in this behalfe: and I haue all readye anſwered vnto myne ordinarye in this matter. And therfore as I haue ſayde before, you ſhall doo me greate wronge, to vexe me twyſe for one matter, ſynce I haue ſuffetned this long impriſonment, beſydes the loſſe of my liuynge.

Roper. You were a very vnmeete man to be an Archedeacon.

Phil. I knowe I was as mete a man, as he that hath it now.

Cooke. A mete mā quod a? he troubled maiſter Roper and the hole countreye.

Phil. Ther was neuer poore Archdeacon ſo handled at your handes, as I am, ſ that lyeth out

out any iuſte cauſe ye be able to ſay vnto me?

Cooke. Thou art no Archdeacon.

Phil. I am archedeacon ſtill, although an other be in poſſeſſion of my liuing, for I was neuer deprriued by any lawe.

Cooke. No ſyr, that nedethe not: for a notorious heretyke ſhoulde haue no ordinarye proceadynge about his depriuacion, but the Byſhop may at knowlege therof, proceede to depriuation.

Phil. Maiſter doctour you knowe, that the common lawe is other wyſe. And beſides this the Statutes of this realme bee otherwyſe, whiche geueth this benefyte to euery perſone though he be an heretike, to enioy his lyuyng vntyll he be put to death for the ſame.

Cooke. No, there thou art decepued.

Phil. Vpon the liuyng I paſſe not. But the vniuſte dealyng greueth me, that I ſhuld be thus troubled for my conſcience, contrarye to all lawe.

Cooke. Why wyll you not agree, that the kynges maieſtye maye cauſe you to be examined of your fayth?

Phil. Aſke you of maiſter D. Cooke, and he wyll tell you, that the temporall magiſtrates haue nothynge to doo with matters of fayth for determination therof. And D. Auntroſe ſayth: Diuina imperatoriæ maieſtati non ſunt ſubiecta, That the thynges of god ar not ſubiecte to the power and authoritie of princes.

That is an other matter.

Cooke. Or may not the temporal power cõmit you to be examined of your fayth to the biſhoppe.

Phil.

Phil. Yea sir, I deny not that but you wylle not graunt, that the same may examyne enye of their owne authoritie.

Cooke. Let hym be had awaye.

Philpot. Your mastershyp promised me, the last tyme I was before you, I shuld se youre commission, by what authoritie you do cal me, and whether I (by the same) be bound to answere to so muche as you demaunde?

Roper. Let hym see the commission.

The Scribe. What? thā he exhibited it to master Roper, and was aboute to opē the same.

Cooke. No, what will you do? he shall not se it.

Philpot. Than do you me wronge, to call me and vexe me, not shewynge your auctoritie in this behalfe.

Cooke. If we do you wrong complain on vs: and in the meane whyle thow shalt lye in the Lollardes tower.

Phil. Sir, I am a poore gentylman, therefore I trust of your gentylnesse you will not commyt me to so vyle and strayte a place, beyng founde no heynous trespasser.

Cooke. Thou art no gentleman.

Philpot. Yeas that I am.

Cooke. An heretyke is no gentleman: for he is a gentilman, that hath gentyl conditions.

Phil. The office can not take away the state of a gentylmanne, as long as he lyueth, although he were a traytoure. But I meane not to boaste of my gentylmanshyp, but wyll

pas

put it vnder my foote, synce you doo no more estemeit.

Story. What wyll you suffre this heretike to prate with you all this day?

Cooke. He sateth he is a gentilman.

Naye he wyll not take yeur name from you.

Story. A gentilman quod A: he is a vile heretike knaue. For an heretike is no gentylmanne: Lette the keper of lollardes tower come in, and haue hym away.

The Keper. Here syr.

Story. Take this manne with you to the Lollardes Tower, ozels to the bishoppes Colehouse.

Philpot. Syr, yf I were a dogge, you coulde not appoynt me a worse and more vyle place. But I must be content with what soeuer iniury you doo offer me. God geue you a more mercyfull hert, you are cruell vpon one, that hath neuer offended you. I pray you mayster Cholmeley shewe me some frendshyp, that I bee not caryed to so vyle a place. And he called me aside, and sayde.

Cholmeley. I am not skylfull of theyr dooyng, neyther of their lawes: I can not tell what they meane, I would I coulde doo you good.

Phil. I am contente to go whether you wyll haue me. There was neuer man more cruelly handled, than I am at your handes, that without any iuste cause knowen, should thus be intreated.

Story

Story. Shall we suffre thys heretyke, thus to repzoue vs: haue hym hence.

Philpot. God forgyue you. and giue you moze mercyfull hearttes, and shewe you moze mercye in the tyme of nede. Et quod facis, fac citius. Do quickly that you haue in hande.

Story. Doo you not heare howe he maketh vs Judases?

Philpot. That is after your owne vnderstandinge.

After this I with. iiii. other mo, were brought to the Kepers house, where we supped in pater noster rowe, and after supper I was called vp to a chamber by the archdeacon of Lõdons seruaunte, and that in his masters name he offred me a bedde for that night.

To whome I gaue thankes, sayeng, that it shoulde bee a griefe to me to lye wel one night, & ỹ next woze. Wherefoze I would beginne, as I am like to continue, to take such part, as my felowes do. And with that we wer brought throughe pater noster rowe, to my lozd of Londons colehowse. Unto the whiche is ioyned a little blind house, wyth a great payze of stocks, apoynted both foz hand and foote. But thankes be to God, wee haue not played of those organes yet, although some before vs had tried them. And there we found a Minister of Essex, a maried prieste, a

man of godlye zeale. With one other poore man. And this mynyster (at my comminge) desyred to speake with me, and dyd greatly lament his own infirmity, for that through extremite of imprisonmēt, he was constrained by writyng, to yeld to the bishop of London. Wherupon he was once set at libertie And afterwarde felt suche a hell in his conscience, that he coulde skarce refrayne from destropeng hymselfe, and neuer coulde be at quiete, vntill he had gone to the bishops regester, desyring to see his bylle agayne, the whyche as soone as he hadde receyued, he tare it in pieces. And afterwarde he was as toykull as any man myght bee. Of the whiche when my lord of London had vnderstandyng, he sente for hym, and fell vppon hym lyke a lyon, and lyke a manly bishop buffeted hym well, and pluckte away a great pece of his berd. But nowe thankes be to God, he is as topefull vnder the crosse as any of vs, and very sory of his former infirmity. I write this, because I would all men to take hede, howe they doo contrarye to their conscience: which is to fall into the paynes of hell.

Here an ende.

The

The maner of my callynge

fyrst before the bishop of London the second night of my imprisonment in his colehouse.

THe Byshop sent vnto me maister Jhonson his Regester, with a meale of meate, and a good pot of drynke and breade, sayeng, That my lord had no knowledge erste of my beyng here, for the whiche he was lory. Therfore he had sent me and my felowes that meat knowyng whether I wold receaue the same.

I thanked god for my lordes charitie, that it pleased hym to remembre poore prysoners, desyryng almyghty God to encrease the same in hym, and all others. And therfore I wold not refuse his beneficence: and therwith toke the same vnto my brethren, pratlyng God for his prouidence towardes his afflicted flocke, that he stereth our aduersaries vp, to healpe the same in their necessitie.

Jhonson. My Lorde woulde knowe the cause of your sendynge hither, for he knoweth nothynge thereof, and wondreth, that he should be troubled wyth prisoners of other dioceses, then hys owne, And I declared vnto him the whole cause: After the whiche he saeed. My Lordes ville was: that I shoulde haue anye frendeshippe that I woulde desyre, and so departed.

Within a lytle after one of my lordes gen

tlmen commeth for me. And I was brought into his presence, wher he sat at a table alone with three or foure of his chaplaynes waytyng vpon him: and his regester.

London. Maister Philpot you are wel come, giue me your hande.

Philpot. With that, because he so gently put furth his hande, I to render curtesy for curtesy, kyssed my hand, and gaue him the same.

London. I am right sory for your trouble. And I promise you, before it was wythin these two howres, I knew not of youre being here. I pray you tell me what was the cause of your tendynge hyther: for I promyse you, I knowe nothing therof as yet: neyther I wold you shoulde not thynke, that I was the cause therof. And I maruayle that other men wyll trouble me wyth their matters. But I muste be obediente to my betters. And yuis, men speake otherwyse of me than I deserue.

Philpot. I shewed him the summe of the matter: that it was for the disputacion in the convocation howse: for the which I was against al ryght molested.

London. I maruayle that you shuld be troubled therefore, yf there were none other cause but this. But peraduenture you haue mayntayned the same since. And some of your frendes of late haue asked, whether you do stād to the same

and

and you haue ſaid yea, and for this you might be committed to priſon.

Phil. And yt ſhall pleaſe your lordſhippe, I am burdeyned none other wyſe, than I haue tolde you, by the commiſſioners, who haue ſente me hither, becauſe I will not recante the ſame.

London. A man may ſpeake in the parliament houſe (though it be a place of free ſpeache) as he may be impriſoned for. As in caſe he ſpeake woordes of hygh treaſon, againſte the kynge or Quene. And ſo it might bee, that you ſpake otherwiſe then it became you of the churche of Chriſt.

Phil. I ſpake nothinge, whiche were oute of the articles, whiche were called in queſtion, and agreed vppon to be diſputed by the holle houſe and by the Quenes permiſſion, and her councell.

London. Why, may we diſpute of our fayth.

Phil. Yea that we may.

London. May I trowe not by the law, Philpot. In dede by the ciuile law I know it is not lawfull: But by goddes lawe we may reaſon therof: for S. Peter ſayth, be ye ready to render accompt vnto all men of that hope which is in you, that demand you of the ſame

London. In dede S. Peter ſayeth ſo. Why then I aſke of you, what youre iudgement is of the ſacramente of the aultar?

Phi. My lorde) S. Ambrose sayethe, that the interpretation of scripture ought to be in the Congregation, in the hearynge of people. And that I am not bound to render accompt therof to euery man priuately, onles it be to obeye. But now I can not shewe you my mynd but I muste renne vpon the pykes in daunger of my life therfore. Wherfore as the said doctour sayd vnto Valentinian the Emperor, so say I to your lordshyp. Tolle legem, & fac certamen, Take away the lawe, and I shall reason with you. And yet if I come in open iudgement, where I am bounde by the lawe to answere, I truste I shall vtter my conscience as freely as any that hathe come before you.

London. I perceaue you are learned. I would haue such as you are about me, but you muste come and be of the church, for ther is but one Churche.

Phil. God forbyd I shulde be out of the churche. I am sure I am within the same: for I knowe as I am taught by the scripture, that there is but one catholike churche. Vna, Columba, vna sponsa, vna dilecta. One Doue one spouse, one beloued congregation, out of the whiche there is no saluation.

London. Howe chaunceth it than that you go out of the same, and walke not with vs?

Phil. My lorde, I am sure I am within the bounden of the churche, whereupon she is buylded, whiche is the worde of God.

London. What age are you of.

Phil.

Phil. I am foure and forty.

London. You are not nowe of the same faythe, your Godfathers and Godmothers promised for you, in the whiche you were baptised.

Phil. Yes, that I thanke God I am. For I was baptysed in the fayth of Christe, whiche I nowe holde.

London. Howe can that be? there is but one faythe.

Phil. I am assured of that by S. Paule, sayeng: That there is but one god, one faith, and one baptisme, of the whiche I am.

London. You were. xx. yeare ago of an other faith, then you be nowe.

Phil. In dede (my lord) to tell you playne, I was then nullus fidei, of no faythe, a neuter, a wycked lyuer, neyther hotte nor colde.

London. Why, do you not thynke, that we haue nowe the true faithe?

Phil. I desyre your lordeshyp to holde me excused, for answeryng at this tyme. I am sure that goddes worde throughly with the primatiue churche, and all the aunciente wryters doe agree with this fayth that I am of.

London. Wel, I promise you, I meane you no more hurt than to myne owne persone. I will not therefore burthen you with youre conscience as nowe. I maruayle that you are so mery in pryson, as you be singyng and reioysyng (as the prophete saieth) Exultantes in rebus pessimis, reioycyng in your naugh-

synes. We think you do not well here in, you should rather lament, and be sory.

Phil. My lordes the myrthe that we make, is but in syngyng certayn Psalmes, accordyng as wee are commaunded by S. Paule. wyllyng vs to be merry in the Lorde, syngyng together in hy mnes and Psalmes: and I trust your lordshyp can not be displeased with that.

London. We maye saye vnto you, as Christe sayde in the Gospel: Tybiis cecinimus vobis, & non planxistis. And there my lord stumbled, and could not bring further the terte, and required his chaplaynes to healpe, and put hym in remembraunce of the terte better, but they were mumme.

Phil. And I recited out the terte vnto hym, whiche made nothyng to his purpose, entendyng he would haue vs to mourne, because they of they laugh, synge styll sorowfull thynges vnto vs, threatnyng fagottes and fyre.

We are (my Lord) in a darke comfortelesse place: and therfore it behoueth vs to be merry, least, as Salomon sayth, sorowfulnesse eate vp our hearte. Therfore I trust your lordshyp will not bee angry for oure syngynge of Psalmes, sens S. Paule sayth. If any man be of an vpryght mynde, lette hym synge. And we therefore to testifie that we are of an vpryght mynde to God, though we be in misery, doo synge.

London. I wil trouble you no further as now: yf I can doo you any good, I

will

will be gladde to doo it for you, God be with you, good master Philpot, & giue you good nighte. Haue hym to the cellar, and let him drink a cuppe of wine. Thus I departed, and by my Lordes Regester I was brought to his cellar doore, where I dranke a good cuppe of wine, & my lordes chaplain master Cosyn followed me, taking aquaintaunce, saying, that I was welcome, & wished that I would not be singular.

Phil. I am well taught the contrary by Salomon, saienge: Vae soli, Wo bee vnto hym that is alone. After that I was caried to my lordes colehouse againe, where I with my fyre felowes doo rouse together in the straw as chearefully, be thanke God, as other doo in their beddes of downe.

Thus for the thyrde fytte.

The examination of master Iohn Philpot had in the Archdeacons house of London, the .. day of October, before the bishop of London, Bath, Worcester, and Gloucester.

MAster Philpot, it hathe pleased my Lordes to take paynes here to daye, to dyne with my goode archedeacon, and in the dinner tyme it chaunced vs to haue commu- London.

Nay youre cosin Archdecon and you bothe bastardes and ii. priestes sonnes

nication of you. And you were pitied here of many, ẏ knewe you, in the new college in Oxforde. And I also do pytie youre case, because you seme vnto me) by the talke I had with you the other night) to be learned. And therfore now I haue sente for you, to come before them, that yt mighte not be sayde hereafter, that I had so many learned byshoppes at my house, and yet would not vouchsafe them to talke with you. And at my requeste (I thanke them) they are cōtented so to dod. Now therfore vtter your mynde freely, and you shall with all fauour be satisfied. I am sory to see you lye in so euill a case, as you do, and would fayne you shoulde do better, as you may if you lyste.

Bathe. My lordes here, haue not sent for you to fawne vpon you, but for charities sake, to exhorte you to come into the right catholike waye of ẏ churche.

VVorcest. Before he beginneth to speke it is beste that he callethe to God for grace: and to pray, that it might please God, to open his hart, that he may conceyue the truthe.

Phil. With that I fell down vpon my knees before them, and made my prater on this maner: Almyghty god, whiche art the geuer of al wysedome and vnderstandyng, I beseeche

thes

thee of thyne infinite goodnes and mercye, in Jesus Christe, to geue me moste vile sinner, in thy syght, the spirite of wysedome, to speke and make answere in thy cause, that it maye bee to the contentation of the hearers, before whom I stande: And also to my better vnder stondyng if I be deceyued in any thyng.

London. Nay (my lorde of worcester) you dydde not well to exhorte hym to make any prayer. For this is the thing they haue a singulare pryde in: that they can often make theyr vayne prayers, in the whiche they glorye muche. For in this point, they are muche like to certaine arrāt heretykes, of whome Plinie maketh mention, that dyd dayly synge antelucanos hymnos, prayse vnto God beefore the dawenynge of the daye.

Philpot. My lord, God make me, and all you here present, suche heretikes as those were, that longe those morninge hymnes: for they were tryghte Christians, with whome the tyrannes of the worlde were offended for their well doyng.

Rach. Proceede to that he hathe to saye, he hath prayed I can not tell for what.

London. Saye on maister Philpot, my lordes wyl gladly heare you.

Phil. I haue my lordes ben this twelue moneth and a halfe in prison without any iuste cause, that I knowe, and my lyuynge taken from

from me, without any lawfull ordre: And was brought contrary to ryghte from myne owne territorie and ordinarye into an other mans iurisdiction, I knowe not why. Wherfore yf your lordeshyps can burdeyn me with any euyll done, I stande here before you, to purge me of the same. And yf no suche thynge maye be iustelye layde to my charge, I desyre to be released of this wrongfull trouble.

London. Ther is none here goeth about to trouble you, but to doo you good, yf we cange. For I promise you ye were sente hither to me, without my knowledge. Therefore speake youre conscience, without any feare.

Phil. My Lorde, I haue learned to answere in matters of reigion, in Ecclesia legitime vocatus, In the congregation beyng therein lawfully called, but nowe I am not lawfullye called, neither is here a iuste congregation where I ought to answer.

London. In dede this man tolde me, the laste tyme I spake wyth hym, that he was a lawyer: And woulde not utter his conscience in matters of fayth, on les it wer in the hearing of the people, where he might speake to vaineglory.

Phil. My lorde, I sayde not I was a lawyer, neither do I arrogate to my selfe that name although I was once a novice in the same where I learned some thing for myne owne defence, when I am called in iudgement to answer to any cause, and wherby I haue bene taughte, not to put my selfe further in dan-

ger,

ger, then I nede, and so farre I am a lawier, and no farther.

Bath. Yf you wil not answer to my lordes requeste, you seme to be a wylfull man in your opinion.

Philpot. My lorde of London is not mine Ordinary, before whom I am bound to answer in this behalfe: as maister D. Cole, which is a lawyer, can well telle you by the lawe. And I haue not offended my Lorde of London, wherfore he should cal me.

London. Yes I haue to laye to youre charge, that you haue offended in my diocese by speakynge agaynste the blessed sacramente of the altare: and therefore I maye call you, and procede agaynste you, to punyshe you by the lawe.

Philpot. I haue not offended in your diocese for that which I spake of the sacrament was in Paules Churche, in the Conuocation house, which as I vnderstande, is a peculiar iurisdiction, belongyng to the dean of Paules, and therfore is counted of your lordships dioces, but not in your dyocesse.

London. Is not Paules church in my diocese? Well I wot, it cost me a good deale of money by the yere, the leading therof.

Phil. That maye be, and yet be exempted frō youre lordships iurisdiction. And all bee it I had so offended in the place of youre diocese, yet I oughte, by the lawe, to be sente to myne

Or-

Ordinary, yf I require it, and not to be pre-
vented by you that are not myne ordinarye.
And accepte, as I haue tolde you. I haue
bene conuented of myne Ordinarye for this
cause, whiche you go about to enquire of me.
London. How say you M. doctor Cole
maye not I proceede agaynste hym by
the lawe for that he hathe done in my
diocese?
Cole. He thinketh. M. Philpot needeth
not to stande so much with your lord-
shippe in that point, as he doth, sythen
you seke not to hinder hym, but to fur-
Ye further him to the fyre. ther hym. Therefore I thynke it beste,
that he goo to the matter, that is layde
agaynst hym of the conuocation, and
make no longer delaye.
Phil. I wolde willyngly shewe my mynde of
that matter, but I am sure it will be layde
against me to my prejudice, when I come to
iudgement.
Cole. Why, than you maye speake by
protestation.
Phil. But what shall my protestation auayle
in a cause of heresy, as you call it, if I speake
otherwyse then you will haue me, sence that
whyche I spake in the conuocation house,
beynge a place priuiledged, can not now
helpe me.
London. But M. D. Cole, maye I not
procede agaynste hym. for that offence
he hath done in my diocese?
Cole. You may cal hym before you my
lord

lorde) if he be founde in your diocesse.
Phil. But I haue by force ben brought out of myne owne diocesse to my lordes, & require to be iudged of myn own ordinary. And ther fore I knowe maister D. will not say of his knowlege, þ your lordshyp ought to proceede a gainst me. And here m. D. wold say nothyng.

VVor. Do you not think to fynd before my lorde here, as good equitie in your cause, as before your owne ordinary?
Phil. I can not blame my lorde of Londons equitie, with whom I thanke his lordshippe I haue founde more gentinesse, synce I came, than of myne owne ordinary, I speake it for no flattery, this twelue month and this halfe before, who neuer would call me to answere, as his lordshyp hath done now twise. Sed nemo prohibetur vti iure suo, But I ought not be frustrated of my ryght. And ther fore I chalenge the same, for diuers other considerations.

London. Now you cã not say hereafter but that ye haue ben gentlye cõmuned wythall, of my lordes here. And yet ar you wylfull & obstinate in youre erroure, and youre owne opinions: and wyll not shew any cause, why you wil not come into the vnitie of the church with vs.

Phil. My lordes, I do not declare my mind accordyng to your expectation. is as I haue sayd, bicause I can not speke without perill danger of my life: but rather than you shulde

reporte

repoꝛte me by thys, eyther obſtinate oꝛ ſelfe wylled, without any iuſt grounde. wher vpon I ſtande, I wyll open vnto you ſomewhat of my mynde, oꝛ rather the hole: deſyryng youꝛ lordſheps, whiche ſeme to be the pyllours of the churche of England, to ſatiſfie me in the ſame. And I wylle referre all other cauſes, in the whiche I diſſente from you, into one oꝛ twoo articles, oꝛ rather to one whiche includeth them bothe, in the whiche if I can by the ſcriptures bee ſatiſfied at youre mouthes, I ſhall as willingly agree to you, as anye other in al poyntes.

London. Theſe heretikes com alwais with their yffs, as this man doth now, ſaieng, if he can be ſatiſfied by the ſcriptures, ſoo that he wyll allwayes haue thys exception, I am not ſatiſfied, although the matter be neuer ſo plainly

No proofe but pratlynge.

proued againſte him. But wil you poꝛmyſe to be ſatiſfied, yf my lordes take ſome paynes about you?

Whitgift. I ſay my lord, I wyll be ſatiſfied by the ſcriptures, in that I ſtande. And I proteſt here beefoꝛe god, and hys eternall ſonne Jeſus Chriſt my ſauiour, and the holy ghoſt hys angelles, and you here preſente, that be Iudges of that I ſpeke, that I do not ſtande in any opinion of wilfulnes, oꝛ ſingularitye, but only vpon my conſcience, certeynly informed by Goddes woꝛde: from the wyche I dare not goo, foꝛ feare of damp nation. And this is the cauſe of myn earneſtnes in this behalfe.

London. I wyll trouble my lordes no longer

longer, seyng that you will not declare your mynde.

Philpot. I am about so to do, yf it please your lord hyp to heare me speake.

B. the. Giue him leaue my lord to speak that he hath to say.

Philpot. My lordes, it is not vnknowen to you, that the chiefe cause why you do counte me, and suche as I am, for heretikes, because we bee not at vnitie with your churche. You say you are of the true churche, and we saye, we are of the true churche. You say, that who is out of your Churche is damned. And we thynke verily on the other syde, that if we departe from the true churche, wherein we are grafted in Goddes worde we shulde stande in the state of dampnation. Wherefore yf youre lordeshyps can bryngе any better auctorities for your church, then we can do for ours: and proue by the scriptures, that the church of Rome nowe, of the which you are, is the true catholike church, as in all your sermons, wrytynges, and argumentes you do vphold: & no that all christen persones ought to bee ruled by the same, vnder payne of dampnation (as you say) and that the same church as you pretende, hath auctoritie to interprete the scriptures, as it seemeth her good: and that all men are bounde to folowe suche interpretations only: I shall be as conformable to the same churche as you may desyre me, the which otherwyse I dare not. Therefore I require you for gods sake, to satisfy me in this.

Cole. If you stand vpō this point only, you may be sone satisfied and your lust.

Phylpot. It is the thynge that I require. And to this I haue sayde, I will stand, and refuse all other controuersies, I stand now against you, and will put my hande thereto, yf you mystruste my worde.

London. I praye you maister Phylpot, what faith wer you of .xx. yeares ago? this man will haue euery yeare a new faythe.

Phil. My lorde, to tell you playne, I thynke I was of no faythe, for I was then a wycked liuer, and knewe not God than, as I ought to doo. God forgyue me.

London. No were? that is not so, I am sure, you were of some fayth.

Phil. My lord, I haue declared to you on my conscience what I then was, and iudge of my selfe. And what is that to the purpose, of the thyng I desyre to be satisfied of you?

London. Maister Archedeacon Cole I pray you, saye your mynde to hym.

Cole. What will you say, if I cause proue, that it was decreed by a vniuersall coūcel, in Athanasius time: that al the christen church shuld folow the determination of the churche of Rome? but I doo not nowe remembre where.

Phil. If you maister doctour, can shewe me the same graunted to the sea of Rome, by the auctoritie of the scripture, I wyl gladly harken therto. But I thynke you bee not able to shewe any suche thynge: for Athanasius was president of Nicene councell, and there

was

was no suche thyng decreed, I am sure.

Cole. Though it were not thā, it might be at an other tyme.

Philpot I desyre to see the profe therof. And vppon this mayster Harpelfielde Chauncellour to the bysshoppe of London, brought in a boke of Ireneus, with certayn leaues turned in, and layd it before the byshops, to helpe them in their perplexitie, yf it myght be: the whiche after the byshops of Bathe and Glocester had redde togyther, the byshop of Glocester gaue me the booke.

Glocest. Take the booke (maister Phylpot) and loke vpon that place, and ther may you se howe the churche of Rome is to be folowed of all men.

Philpot. I toke the boke, and redde the place. The whiche after I had red, I sayde, it made nothyng agaynst me, but agaynste the Arrianes and other heretykes, agaynste whome Ireneus wrote, prouynge that they were not to be credited bicause they dyd teache, and folowe after straunge doctrine in Europa: and that the chefe churche of the same was founded by Peter and Paule, and hadde to hys tyme continued by faythfull succession of the faythfull Byshoppes in preachyng the trewe gospell, as they had receyued it of the Apostles, and nothyng lyke to the late sprong heretikes. &c. Whereby he concludeth against theym that they were not to bee hearde, neyther to bee credited. The whyche thynge, yf you my lordes bee able to proue nowe, of the churche of Rome, then had you as good authoritie agaynst me in my cause now, as Ire

ueus had agaynste those heretikes. But the churche of Rome hathe swarued frome that truthe and simplicitie of the gospell, whyche it maynteyned in Ireneus tyme: and was vncorrupted from that whiche it is nowe. Wherfore your lordshyps can not iustely apply the authorities of Ireneus, to the church of Rome nowe, whyche is so manyfestly corrupted from the primatiue churche.

London. So wyll you say stil, it maketh nothyng for the purpose, what so euer authorities we bryngе, and wyll neuer be satisfied.

Phil. My lorde, when I doo by iuste reason proue, that the authorities which he brought against me, doo not make to the purpose, as I haue all ready proued, I trust you wyl receaue myne answere.

VVorcest. It is to be proued most manifestly by al auncient writers, that the sea of Rome hath always followed the truthe, and neuer was decepued, vntyll of late certayne Heretikes hadde defaced the same.

Phil. Let that be proued, and I haue done.

VVorcest. Nay, you are of suche arrogancye, syngularitie, and vayne glory, that you wyll not see it, be it neuer so well proued.

Philpot. Ha my lordes, is it now tyme, thinke you for me, to folowe singularitie or vayneglorye, synce it is nowe vpon daunger of my lyfe and deathe, not only presently, but also

before

before God to come? And I knowe yf I dye not in the true fayth, I shall dye euerlastyngly: and agayne I knowe, yf I do not as you wolde haue me, you will kyll me, and many thousandes mo. Yet had I lieffer perysshe at your handes, than to perysshe eternally. And at this tyme, I haue loste all my commodities of this worlde, and nowe lye in a coale house, where a man wolde not laye a dogge, with the whiche I am well contented.

Cole. Where ar you able to proue, that the churche of Rome hath erred at any tyme? and by what history? certain it is by Eusebius, that the church was stablished at Rome by Peter & Paule, and that Peter was Bysshoppe. xxv. yeares at Rome.

Phil. I know well that Eusebius so writeth, but if we compare that which S. Paul writeth to the Galathians the fyrst, it wyl manifestely appeere the contrarye, that he was not halfe so longe there. For he lyued not past. xxxv. yeares, after he was called to be an Apostle. And Paule maketh mencion of his abidyng after Christes death more than .xviii. yeares.

Cole. What dydde Peter write to the Galathians?

Phil. No, I say. Paule maketh mencion of Peter, wryting vnto the Galathians, and of his abiding. And further, I am able to proue bothe by Eusebius, and other Historiographers, that the churche of Rome hathe manyfestly erred, and at this present doth erre, because she agreeth not with that which they

wrote. The primatiue churche dyd vse accor-dyng to the gospell. And there needeth none other proofe, but compare the one with the o-ther.

London. I may compare this man to a certayne man I reade of, which fell in to desperation, and went into a wood to hang hym selfe. And when he came there, he wente bewyng of euery tree, and coulde fynde none, on the whiche he myght vouchesafe to hang hymselfe. But I wyll not applye it as I myghte. I pray you (mayster doctour) go forth with hym.

Herle my lordes vvise parable.

Cole. My lorde, there be on euery syde on me, that be better hable to answere hym. And I loue not to fall in disputa-tion, for that nowe adayes a man shal but sustayne shame and obloquie ther-by of the people. I had leuer shew my mynde in writynge.

Nether you not they ar able in this case.

Phil. And I had leuer that you shulde so do, then otherwyse. For then a man maye better iudge of your wordes, then by argumente. And I beseche you so doo. But yf I were a ryche man, I durst wager an hundreth pound, that you shall not be hable to shewe, that you haue sayde to bee decreed by a generall councell in Athanasius tyme. For this I am sure of, that it was concluded by a generall councell in Affrica, many yeares after, that none of Affrica, vnder payne of excommuni-cation, shoulde appeale to Rome, the whiche

decree

decree I am ſure they woulde not haue made it by the ſcriptures it had ben, and by an vniuerſall councell, that al menne ſhoulde abyde, and folowe the determination of the churche of Rome.

Cole But I can ſhewe that they reuoked that errour agayne.

Philpot. Do you ſaye maiſter doctour: But I praye you ſhewe me where. I haue hitherto heard nothynge of you, for my contentation, but bare wordes, without any authoritie.

London. What (I pray you) ought we to diſpute with you, of our faythe: Iuſtinian in the lawe hath a title, De fide catholica, to the contrary.

Philpot. I am certayne the Ciuile law hathe ſuch a conſtitution: but our faythe muſte not not depende vpon the ciuile lawe. For as S. Ambroſe ſayth. Non lex ſed fides congregauit eccleſiam, Not the lawe, but the goſpelle ſayth he, hath gathered the churche togyther.

VVorceſt. Maiſter Philpot you haue the ſpirite of pryde, wherewith ye be ledde which wil not let you yeld to the truth Leaue it for ſhame.

Philpot. Yes, I am ſure I haue the ſpirite of faythe: by the whiche I ſpeake at this preſente. Neyther am I aſhamed ſtande in my faith.

Glocest What? dooe you thynke youre ſelf better learned, then ſo manye notable learned men as be here

Phil. Eyes alone had the truthe, when there

were foure hundreth preestes against him.

VVorce. Why you wolde be counted now for Helyas. And yet I tell the, he was deceyued. For he thought, there hadde beene none good but him selfe, and yet he was deceyued, for there was. vii. hundred beſydes him.

Phil. Yea but he was not deceiued in doctrine as the other. vii. hundreth were.

VVorceſt. By my fayth you are greatlye to blame, that you can not be content to be of the churche, whiche euer hathe ben of that faithful antiquitie.

Phil. My lorde I knowe Rome and haue ben there, where I ſawe your lordſhip.

VVorc. In deede I did ſe from hens thither. And I remember not, that I ſawe you ther. But I am ſorye that you haue bene there, for the wickednes, whiche you haue ſeene there, peraduenture cauſeth you to doo as you do.

Phil. No my lorde, I do not as I do, for that cauſe For I am taught otherwiſe by the Goſpell, not altogether to refuſe the miniſter for his euell liuynge: ſo that he bring ſounde doctrine out of Goddes boke.

VVor. Doo you thinke, that the vniuerſall churche maye be deceiued?

Philpot. S. Paule to the Theſſalonians propheſied, that there ſhoulde bee an vniuerſall departyng from the fayth, in the latter dayes before the commynge of Chriſte, ſayeng. Non

veniet

veniet Christus, nisi venerit defectio prius.
That is, Christ shal not come, till there come a departing first.

Cole. Yea, I praye you, howe take you the departinge there, in S. Paule? It is not ment of fayth, but of the departing from the empyre. For it is in Greeke Apostasia.

Phil. Mary in dede you. M. Doctour, put me in good remembraunce of the meaninge of saynt Paule in that place. For Apostasia, in proprely a departyng from his faith and ther of commeth Apostata, whiche proprely signyfieth one that departeth from his faythe. And saynt Paule in the seuen place after speaketh of the decaye of the Empire.

Cole. Apostasia, doeth not only signifye a departing from the faythe, but also frō the Empyre, as I am able to shewe.

Philpot. I neuer redde it so taken, and when you shal be able to shew it, as you say in wordes I wyl beleue it, and not before.

VVorcest. I am sorye that you shoulde be againste the christen worlde.

Phil. The worlde commonly, and suche as be called Christians, for the multitude hath hated the truthe, and ben enemyes to the same.

Glouc. Wyl maister Philpot, doo you thynke, that the vniuersall church hath erred, and you onelye to be in the truthe?

Phil. The church that you are of, was neuer vniuersalle. For two partes of the worlde

(which is Asia and Affrica) neuer consented to the supremacy of the bysshoppe of Rome, as at this daye they doo not, neyther doo folowe his decrees.

Glouc. Yes, in Florentines coũsel they did agree.

Philpot. It was sayde so by false report, after they of Asia and Affrica were gone home., But it was not so in deede, as the sequele of them all hytherto doth proue the contrary.

Gloce I praye you, by whome wil you be iudged in matters of controuersye, which happen daylye?

Phi By the worde of God. For Christe sayth in S. Iohn: The worde that he spake, shall iudge in the latter day.

Gloce. What yf you take the worde one waye, and I an other waye: who shall be iudge then?

Philpot. The primatiue churche.

Gloce I know you meane the doctours that wrote therof.

Philpot. I meane verily so?

Glouce. What yf you take the doctours in one sence, and I in an other: who shalbe iudge then?

phil. Then let that be taken whiche is most agreeable to Goddes worde.

Cole My lordes, why doo you trouble your selues to answer him in this matter: it is not the thing: whyche is layed to his charge, but his errour of the sacrament:

crament: and he to shyfte hymselfe of that, brought in an other matter.

Philpot. This is the matter, master Cole, to the whyche I haue referred all other questions, and desyre to be satisfied.

VVorcest. It is wonder to see, howe he standeth with a fewe, against a great multitude.

Phil. We haue almest as many as you. For we haue Asia, Affrica, Germany, Denmark and a great parte of Fraunce, and dayly the numbre of the gospell dooth increase, so that I am credibly informed, that for this religion in the whiche I doo stande, and for that whiche I am lyke to dye: a great multitude dooth dayely come out of Fraunce, through persecution, that the cities of Germany bee scarse able to receaue them. And therefore your lordshyp may be sure, the worde of god will (one daye) take place: Doo what you can, to the contrary.

VVorcest. They were well occupied, to bryng you suche newes, and you haue ben wel kept, to haue suche resorte vnto you, thou arte the arrogantest and stoutest fonde fellowe, that euer I knewe.

Philpot. I pray your lordshyp to beare with my hastye sprache: for it is parte of my corrupte nature, to speake somewhat hastelye. But for all that, I meane with humilitie, to doo my duetie to your lordshyps.

London

London. Maister Phylpot, my lordes wyll trouble you no further at thys tyme. But you shal go frome whense you came, and haue suche fauoure, as in the meane whyle, I can shewe you, and vpon wednesday nexte, you shalbe called agayne, to be harde what you can say, for the maintenaunce of your errour.

Philpot. My lord, my desyre is to be satisfied of you. in that I haue requyred and youre lordshyp shal fynd me as I haue sayd.

VVorcest. We wyshe you as well as our selues.

phil. I thinke the same my lordes, but I fere you are deceaued: and haue a zeale of youre selues not according to knowlege.

Naye God rydde hys shepe frō suche vvol ues.

VVorcest. God send you more grace.

Philpot. And also God encrease the same in you, and open your eies, that you maye see to maintaine his truth, and his true church.

Than the bishops rose vp, and consulted together, and caused a writyng to bee made, In the whiche, I thynke, my bloude by them was boughte and solde, and thereto thei put to their handes, and after this I was caried to my colehouse againe.

Thus endeth the fourthe part of this tragedie. God hasten the ende therof to his glory Amen.

BEcause I haue begonne to wryte vnto you of myne examinations before the bishop, and other, more to satisfy youre desire, than it is any thyng worthy to be written: I haue thought it good, to write vnto you also, that whiche hath ben of late, that the same myght come to lyght, whiche they do in darknes and priuye corners, and that the worlde nowe, and the posteritie hereafter myghte knowe, howe vnorderly, vniustly and vnlearnedly, these rauenyng wolues doo procede agaynst the sely and faythfull flocke of Christ, and condemne and persecute the syncere doctrine of Christe in vs, whyche they are not hable by honeste meanes to resyst, but onely by tyranny and violence.

The examination of Iohn Philpot before the bishops of London, Rochester, Couentre, S. Asse, I trowe, and one other, whose seas I knovve not: D. Story, Curtop, D. Sauerson, D. Pendleton, vvith diuers other chaplaines and gentlemen of the Quenes chamber, vvith dyuers other gentlemen, in a galery of my lorde of Londons palace.

London.

MAister Phylpot come you hyther, I haue desyred my lordes here, and other learned men to take some paynes ones agayne, and to do you good: and because I do mind to syt in iudgement on you to morow, as

I

I am commaunded) yet I woulde you
shoulde haue as muche fauoure, as I
cannie shewe you yf you wyll bee anye
thing conformable. Therfore play the
wise man, and be not singular in your
opinion, but be ruled by theie learned
men.

Philp. My lorde that you say, you will sit on me
in iudgement to morowe I am gladde there-
of. For I was promised by theim, whyche
sent me vnto you, that I should haue ben iud
ged the nexte day after: but promise hath not
beene kepte with me, to my farther griefe. I
looke for none other but death at youre han-
des. And I am as ready to praise my lyfe in
Christes cause, as you be to requyre it.

London. Loo, what a wylful man this
is. By my fayethe it is but folye to rea-
son with hym, neyther wyth anye of
these heretikes. I am sorye, that you
wyll be no more tractable, and that I
am compelled to shewe extremitye a-
gaynst you.

Philpot. My Lorde, you nede not to shewe ex-
tremitie agaynst me onelie you lyste. Nei-
ther by the lawe as I haue sayde, you haue
nothinge to doee wyth me: For that you are
not mine Ordinarye. Albeit I am, contrarye
to al ryght in your prison.

London. Why, the Quenes commis-
sioners sente you hither vnto me, vppon
youre examination had before them, I
know

knowe not well the cause. But I am sure, they woulde not haue sente you hyther to me, onles you had made som talke to them otherwise, than it becometh a christian man.

Phil. My lorde, in deede they sente me hyther without any occasion than myntred by me. Onely they layde vnto me the disputation I made in the conuocation house: requyryng me to answere to the same, and to recante it, the whyche because I wolde not do, they sent me hyther to your lordshyp.

London. Why dyd you not aunswere them therto?

Philpot. For that they were temporall men, and ought not to be iudges in spirituall causes, wherof they demaunded me, without shewyng any auctorite, wherby I was bounde to answere them: and herevppon they committed me to your prison.

London. In deede I remembre nowe, you mayntayned open herelye in my diocelle, wherfore the commissioners sent you vnto me, that I shoulde procede against you, for that you had spoken in my diocelle.

Phil. My lorde, I standé styll vpon my lawful plea in this behalf, that though it wer as great herely as you suppose it, yet I oughte not to be troubled therefore, in respect of the priuilege of the parliament house, wherof the Conuocation house is a member, where all

men

men in matters propounded maye frankelye speake their myndes: and here in presence a gentylmanne of the Quenes Maiesties that was present at the disputation, and canne testifye, that the Questions whiche were there in controuersye, were not sette foorthe by me, but by the protocutoure. who required in the Quenes maiesties name, all men to dispute their myndes freely in the same, that were of the house.

The Quenes geatle man. Though the parliament house, bee a place of priuilege for men of the house to speake, yet maye none speake anye treason, agaynst the Quene, nor maintaine treason agaynste the crowne.

Philpot. But yf any matter (which other wise wer treason to speake of it) wer it treason for anye person to speake therein, specially the thynge beeynge proposed by the speaker? I thinke not.

The Quenes gentil man. You maye make the matter easye ynoughe to you yet, as I perceyue, yf you wyll reuoke the same, whiche you did there so stubburnly maintayne.

S. asse. This mā did not speake vnder reformation, as many there did, but agoricos and catagoricos, whiche is earnestly and persuasibly as euer I herd any.

Philpot. My lordes since you will not ceasse to trouble me, for that I haue lawfullye doone, neyther wyll admyt my iust defence, for that was spoken in the parliamente house by me, contrary to the lawes and customs of the realme, I appeal to the hye parliament house,

to

to bee iudged by the same. whether I ought thus to be molested. for y^t I haue ther spoke.

Roche. But haue you not spoken and maynteyned the same, sens that tyme or no?

Phil. If any man can charge me iustly therwith here I stande to make answere.

Rochest. Howe say you to it now? will you stande to that you haue spoken in the Conuocation houle? and doo you thynke you sayd then well or no?

Phil. My lordes you are not myne ordinary to proceede Ex officio against me: and therefore I am not bound to tell you my conscience of your demaundes.

S. Asse. What saye you nowe? Is not there in the blessed sacramente of the aultare (And with that they put of all their cappes, for reuerence of that idoll) the presence of our sauiour Christe, really, and substancially, after the wordes of consecration?

Philpot. I doo beleeue in the sacramente of Christes bodye duely myniſtred to be suche maner of presence, as the worde teacheth me to beleeue.

S. Asse. I pray you howe is that?

Philpot. As for that I will declare an other tyme, when I shall be lawfully called to dispute my mynde of this matter: but I am not yet dyspoſed to that poynte. And the scripture sayth: All thynges ought to bee doone after an order.

An other bil. Thys is a frowarde and a vayne glorious man.

London. It is not laufull for a man (by the ciuile lawe) to diſpute his fayethe openlye, as it appeareth in the tytle, de ſumma trinitate & fide catholica.

Philpot. My lorde I haue aunſwered you to this queſtion before.

London. Why I neuer aſked theee of this before now.

Philpot. yes that you dyd at my laſt examinacion, by that token I aunſwered your lordeſhyp by S. Ambroſe, that the churche is congregated by the worde, and not by mans law, wherfore I adde now further of this ſayeng. Quod qui fidem repudiat, & legem obiicit, iniuſtus eſt, quia iuſtus ex fide viuit, That he whiche refuſeth the woorde, and obiecteth the lawe, is an vniuſt man, becauſe the iuſt ſhall lyue by fayethe, And moreouer (my lorde) the title whiche your lordſhyp alledgeth oute of the lawe, maketh it not vnlawfull, to diſpute of all the articles of the fayethe, but of the Trinitie.

Note vvell

London. Thou lieſt it is not ſo. And I will ſhewe you by the boke howe ignorannt he is,

And vvith that he vvent vvith all haſt to his ſtudie, and fette his booke, and openly redde the text and the tytle of the lavv, and charged me vvith ſuche vvordes, as ſemed to make for hys purpoſe, ſayenge, howe ſayeſt thou to this?

Phil

Philpot. My lorde, I say as I did before, that the lawe meaneth of the catholike faythe, determined in the councel of Calcedonia. where the articles of the Crede were onelye concluded vpon.

London. Thou art the veriest beast that euer I heard: I muste nedes speake it; thou compellest me therunto. Naye thou art a beast

Philpot. Your lordshipp may vse your pleasure of me. But what is this to the purpose whiche your lordeshipp is so earneste in? You know we, that our faythe is not grounded vpon the ciuile lawe. Therfore it is not materiall to me: what so euer the lawe sayeth.

London. By what lawe wilt thou be iudged: wilte thou be Iudged by the common lawe?

Philpot. No my lord our faythe dependeth not vpon the lawes of man.

S. Alfe. He wil be iudged by no lawe, but as he list himselfe.

VVorcest. The common lawes are but abstracts of the scriptures and doctors

Philpot. What so euer you doe make them they are no grounde of my faith by the whiche I ought to be iudged

London. I must nedes proceede againste the to morow.

Philpot. If your lordshipp so do I wil haue Exceptionem fori, for you are not my competent iudge.

London. By what law cãst thou refuse me, to be thy iudge?

Philpot. By the ciuile lawe, De Competente Iudice.

London. There is no suche title in the lawe. In what boke is it as counnyng a lawyer as you be?

Phil. My lorde, I take vpon me no greate counnynge in the lawe, but you dyrect me to my shyftes for my defence. And I am sure yt I had the bookes of the lawe, I were hable to shewe what I say.

London. What? De Competente Iudice? I will go fet the my bokes. There is a title in dede De officiis Iudicis ordinarij.

Philpot. Verily that is the same Competente Iudice, whyche I haue alledged. With that he ranne to his study, and brought the whole course of the lawe betwene his handes, whiche as it myght appeare, he hadde ben occupied, by the dust they were embrued withall.

London. There bee the bookes, fynde it out if thou canst, and I wyll promyse the to release the out of prison.

Phil. My lorde, I stande not here to reason matters of the ciuile lawe (although I am not altogyther ignoraunte of the same) for that I haue bene a student in the same sixe or seuen yeares, but to aunswere to the articles of fayth, with the whiche you maye lawfully burthen me. And where as you go about vnlawfully to procede, I chalenge according to my knowledge, the benefite of the law, in my defence.

London. Why, thou wilt answere directly

ally to nothing thou arte charged wyth al. Therfore say not hereafter but you might haue bene satisfied here by learned men, yf you would haue declared your minde.

Philpot. My lord, I haue declared my mynde vnto you, and to other of the bysshops, at my laste beyng before you, desyryng you to be satisfied but of one thynge, whervnto I haue referred all other controuersies, the whiche if your lordeshyps nowe, or other lerned men can symplye resolue me of, I am contented to be as reformable in al thynges, as you shall require, the whiche is to proue, that the churche of Rome, wherof you are, is the catholike churche.

Couentre. Why do you not beleue your Crede, Credo ecclesiam catholicam,

Philpo. Yes that I do, but I can not vnderstande Rome, wherwithall you nowe burden vs, to be the same, nether lyke to it.

S. Asse. It is moste euidente that S. Peter bidde buylde the catholike churche at Rome, And Christ saide, Tu es Petrus et super hanc petram ædificabo ecclesiam meam. Moreouer the succession of bishops in the sea of Rome can be proued, from time to time, as it can be of none other place so wel, whyche is a manyfest probation of the catholike churche, as dyuers doctours do write.

Phil. That you would haue to be vndoubted is moste vncertayn: and that by the authori-

ple, whiche you alledge of Christ, sayenge vnto Peter: Thou art Peter, and vppon this rocke I will buylde my churche: suerlie you can proue the rocke to signifie Rome, as you wolde make me falsely beleue. And although you can proue the succession of bysshops from Peter, yet this is not sufficiente, to proue Rome to be the catholike churche: onles you can proue the succession of Peters faythe, wher vpon the catholike churche is buylded, to haue continued in his successours at Rome. and at this present to remayne.

Marcke wel.

London. Is there any mo churches than one catholike churche? and I pray you tell me, into what fayth wer you baptised?

Philpot. I acknowlege one holy catholik and apostolike churche, wherof I am a member (I prayse God) and I am of that Catholike faythe of Christe, wherinto I was baptised.

Couentre. I pray you can you tel what this worde Catholike doeth sygnifye? shewe if you can.

Philpot. Yes that I can, I thanke God. The catholike faythe or the catholike churche is not as nowe adayes the people be taught, to be that whiche is most vniuersall, or of moste part of men receyued, wherby you do referre our fayth to hange vpon the multitude, whiche is not so. But I affirme the Catholyke faythe and the catholike churche to be as S. Austen defineth the same: Estimamus fidem catholicam à rebus præteritis, præsentibus, & futuris. We iudge (sayethe he) the catholyke fayth, of that which hath ben, is, and shall be.

By

So that if you can be able to proue that your fayth & church hath ben from the beginning, taught and so, and shalbe: then may you cout youre selues catholikes, otherwise not. And catholike is a greke word, compounded of cata, which signifieth after, or accordinge, & holon a summe, or principle or bolle. So that catholike church or catholike fayth is as muche to say the fyrst, hole, sounde or chiefest faythe.

London. Doth S. Austen say so, as he alledgeth it? or doth he meane thus, as he taketh the same, how saye you maister Curtoppe?

Curtop. In deede (my lorde) S. Austen hath suche a sayeng, speaking against the Donatistes: that ẏ catholike faithe oughte to be estemed of thinges in tymes paste, and as they are practised accordinge to the same. And ought to be through al ages & not after a new maner, as the Donatistes began to ꝓfesse.

Phil. You haue sayed well mayster Curtop, and after the meanynge of S. Austen. And wo confirme that whiche I haue sayd, for the signification of catholike.

Couentic. Let the boke be sene my lord.

London. I praye you my lorde bee content, or in good fayth I wyll breake euen of, & let all alone. Do you thinke ẏ catholike churche (vntyll it was wythin these fewe yeres) in the which a few vpon singularitie haue swarued from

the same haue erred.

Phil. I doo not thynk that the catholike chur che can erre in doctrine, but I require you to proue the churche of Rome to be the catholike churche.

Curtop. I can proue that Irenæus, whiche was within an hundred peres after Christe came to Victor then bysshop of Rome, to aske his aduise aboute the excommunication of certayne heretikes the which he would not haue done (by all lykelyhode) yf he had not taken him to be supreme head.

wisely Curtop.

Couener. Marke wel this argument.

Howe are you able to answere to the same? Answere yf you can.

Phil. It is soone answered my lorde: for that it is of no force, neither this fact of Irenæus proueth no more for the supremacy of the bysshop of Rome, then myne haith done, whiche haue bene at Rome as wel as he and myght haue spoken with the pope yf I had lyst: and yet I would nere in Englande haue fauoured his supremacy more than I.

S. Alle. You are the more blame by the fayth of my body for that you fauour the same no better, sence all the catholike churche vntyll these fewe yeares haue taken hym to be supreame heade of the churche, besydes thys good man Irenæus.

Youre othe it as greate as if a dog sware by his christendom.

Phil. That is not lykely that Irenæus is

tooke hym, as the primatiue churche. For I am able to shew seuen generall counsells after Ireneus tyme, wherin he was neuer so taken, whiche may bee a sufficient proofe, that the catholike primatiue churche neuer toke hym for supreme head.

The other Bis. Thys man wyll neuer be satysfyed, saye what we can. It is but folye to reason any more with him.

Phil. Oh my lordes, wyl you haue me be satisfied with nothynge? Iudge I pray you, who of vs hath better authoritie, he whiche bryngeth the example of one man going to Rome, or I that by these many generall councelles, am able to proue, that he was neuer so taken many hundreth yeares after Christe, as by Nicene, Ephesine the first and the second, Calcedonen. Constantinopolitane, Carthaginen. Iustien.

Conentie. Why, will ye not admitte the churche of Rome, to be the Catholyke churche?

Phil. Because it followeth not the primatiue catholike churche, neyther agreeth with the same, no more then an apple is lyke a nutte.

Conentie. Wherin doth it dissent.

Philpot. It were to long to recite al, but two thynges I will name: the Supremacy, and Transubstantiation.

Curtop. As for transubstantiation, albeyt yt was set foorthe and decreed for an artycle of faythe not muche aboue thre hundreth yeares, yet it was alwaies beleued in the churche.

London

London. Yea that it was: very wel layd of you maister Curtop.

Philpot. Ye haue sayd ryght, that Transubstantiation is but a late plantation of the bishop of Rome, and you are not able to shew any ancient writer, that the primatiue church the dyd beleue any suche thynges. And with this Curtop thrombe away. And immediately after, the ambassadour of Spayne came in. To whome my lorde of London went, leauyng the other with me. To whome I sayd, My lordes, yf you can shewe me, that this church of Rome, wherof you are members, is the true catholike Church, I shalbe contente to be one therof. And as conformable to the same, as you can require me in all thynges. For I knowe there is no saluation but within the churche.

Couentre. Canne you disproue that the churche of Rome is not the catholike churche?

Phi. Yea, that I am able, but I desyre rather to heare of you for the proofe therof. And seyng I can not haue my request at your hādes, neither be satisfied with any probable authorytie, I wylle shewe you good proofe why it is not the catholike church (as it was in deede) and ought to be the lyuyng and schole mayster of the churche to the worldes ende: than is not the churche of Rome now the catholike Churche, whyche dissenteth so farre from the same bothe in doctrine and vse of the Sacramentes.

Couentre How proue you that the church of Rome nowe dissenteth in doctrine

trine and vse of the sacramentes, from the primatiue churche?

Phil. Compare the one with the other, and it will soone appeare, as you maye see bothe in Eusebius, and in other Ecclesiasticall and auncient writers.

Couentre. What haue you to say moze why it is not the catholike churche?

Philpot. Wicause it is not by your owne interpretation of the catholike) vniuersall, neither neuer was, all be it you falsely persuade the people, that it is so. For the woxld beyng diuided in three partes, Asia, Affrica, and Europe: two partes therof Asia & Affrica, professyng Christe as well as we, doo neuer consent to the church of Rome, whyche is of Europa, whyche is a sufficient testimonie, that your faythe was neuer vniuersall.

Couentre. Howe proue you that?

Philpot. All the Historiographers whyche write of the proceedynges of the churche, doo testifye the same. Besydes that this present tyme doth declare that to be true, which I say. For at this presente the churche of Asia and Affrica doth not consente to the Churche of Rome. Yea and besides al this, the most part of Europa doeth not agree neyther allowe the Churche of Rome. As Germanye, the kyngdome of Denmarke, the kyngedome of Poole a great parte of Fraunce, Englande, and Scotlande: whyche is a manyfeste probation, that your churche is not vniuersall. And after this, the bysshop of London called away the other bysshoppes, and lefte with me

diuers

tyners gentylmen, with certayne of his chaplaynes, as doctour Sauerson an englyshe man, who had proceeded doctour in Bonony, who after began with me in this maner.

D.Sauer. Maister Phylpot, I remember you beyonde the sea sence the time you reasoned wyth a fryer, a notable learned man comminge from Venece to Padua in a barge.

Phylpot. I can not forget that, for the Fryer threatned me to accuse me of heresy, as soone as he came to Padua, for that I talked with hym so boldly of the truthe. He was no suche learned man as you name hym to be, but only in his schoole poyntes, a good Purgatorye Fryer.

D.Sauer. Wel he was a learned manne for all that. And I am sorye to heare that you this daye hauyng communed with so manye notable learned menne ar no more conformable to them than you be.

Phil. I wyll be conformable to all them that wyll be conformable to Christe in his worde. And I pray you good maister Doctour, bee not so conformable to please men more than god, contrary to your learnyng, for worldely estimations sake.

D.Sauer. No that I am not, vpon what occasion shulde you thinke thus of me?

Phil. Vpon no cuyll that I do know of you maister doctour, but I speake as one wishing that you shoulde not be ledde away from the truthe,

truthe for promotions sake, as many doctors doo nowe adayes.

D. Sauer. I haue heard your argumẽtations hitherto, and me thinketh that a great many of thold auncient writers be agaynste you, in that you do not allowe the Churche of Rome, nether the supremacy. For S. Cyprians (whyche is an old auncient writer) doth allowe the bishop of Rome, to be the supreme head of the Churche.

Phil. That I am sure of, he doothe not. For he writynge vnto Cornelius then bysshop of Rome, calleth hym but his companyon and felowe bysshoppe: nether attributed to hym the name eyther of Pope, or elles of any other vsurped termes, whyche nowe bee ascribed to the bysshoppe of Rome, to the settynge forth of his dignitie.

D. Sauer. You can not be hable to shewe that S. Cyprian calleth Cornelius his felowe bishop.

Phil. I wyll wager with you that I am hable to make, that I can shewe you in Cyprian, as I haue sayde.

Sauer. I wil lay non other wager wyth you, but booke for booke, if is not so.

Phil. I agree therto, and I pray you one of my lordes chaplaynes, to fet vs Cyprian hyther, for the tryall hereof. And with that one of them went to my lordes study, and brought forth Cyprian. And by and by he turned to the fyrst boke of his epistles, the .iiii. epistle, and

and there wouldbe haue semed to haue gathered a strong argument for the supremacye of the bishop of Rome, because he sayth, It goth not wel with the church, when the high priest is not obeyed, whiche supplieth the steede of Christe after Goddes worde, and the consente of hys felowe bysshops, and the agreemente of the people.

Sauer. How can you auoyde thys place which maketh so plainlye for the B. of Rome his supremacy?

Philpot.

It maketh not so playne M. Doctoure on youre syde, as you gather: as by and by I wil geue you to vnderstād. But fyrst I chalenge the wager which we made that youre boke is myne. For here you may se, that he calleth Cornelius his felowbishop, as he doth also in other places. And nowe for the vnderstanding of that place, you do misconstrue it to make the high priest only for the B. of Rome, and otherwyse then it was in his tyme. For ther wer by Nicene coūsell foure Patriarkes appointed. The Patriark of Hierusalem, the Patriarke of Constantinopole, the Patriarke of Alexandria, and the Patriarke of Rome: of which foure the Patriarke of Rome was placed lowest in the coūsel, & so cōtinued many hūdreth yeres,

peres, for the tyme of .7. or .8. generall
councels: as I am able to shewe. Ther-
fore S. Cyprian writing to Corneli⁹ pa-
triarke of Rome (who he calleth his fe-
low bishop) openly himself offended, that
certayn heretikes being iustly excom-
nicated (as the Nouacians were) by hym
and flee from his diocese (whyche was
their chiefe bishop) refusing to be obedi-
ent vnto him, and to be reformed, as to
the bishop of Rome, or to the patriarke
of Constantinopole. And ther were re-
fused in cōmunion of congregation,
in derogation of good order and disci-
pline in the church, and to the maintai-
ning of heresies and scismes. And that
heresies did spring vp & scismes daily a-
rise hereof, that obedience is not geuen
to the priest of God, nor ones considē-
red to be in the church: for the time the
priest, and for the tyme, the Iudge, in
christes stede (as in the decre of the Ni-
cen councel was apointed not meaning
the B. of Rome only, but euery patri-
arke in his precinct, who had euery one
of them a college or cathedral churche
of lerned priestes in hering of whome
by a conuocation of all his fellowe by-
shops, with the consente of the people,
all heresies were determined by ȳ word

of

of God. And thys is the meanynge of S. Cyprian.

D. Sauer. You take it so, but it semeth to me otherwise.

Phil. Upon what grounde it shoulde seme otherwyse vnto you, I knowe not: but this meanyng, whiche I haue declared, the generall councels. vii. or. viii. one after another, confyrmed it so to be, whiche dydde not alowe one supreme head onely.

Pen. There were not so many generall councelles, but foure only allowed.

Phil. That is not so master Pendicton. Although there be foure specially allowed, for the confirmation of the Trinitie, but besyde these foure, there were manye other generall councelles, as you may learne by many writers.

A chaplayn. Did not Christe buylde hys churche vpon Peter S. Cyprian sayeth so.

Phil. S. Cypriane De simplicitate prælatorũ declareth in what respecte he so sayde. In persona vnius, he is. Dedit Dominus omnibus claues, vt omnium vnitatem denunciaret, God gaue in persone of one man, to all the keyes, that he myghte signifie the vnitie of all men. And also saynete Augustine saythe in the ter the homilie of saincte Iohñ.

Si Petro non esset ecclesiæ misterium, non ei diceret Dominus, tibi dabo claues, si autem hoc Petro dictum est, non habet ecclesia si autem ecclesia habet, quando claues accepit ec-

clesiam

clesiam totam designauit, If in Peter hadde not ben the mysterye of the churche, the lorde hadde not sayde vnto hym: I wyll geue vnto thee the keyes. For yf that were sayde vnto Peter: the churche hath them not, if the churche had theym, whan Peter receyued theym, he signifieth the whole church. As also saint Jerome, a priest of Rome, wrytyng to Nepotian saith, That al churches do leane to their owne pastours, where he speaketh of the Ecclesiasticall Hierarchie or regiment, where he maketh no mencion of the byshoppe of Rome. And Ad Euagium, he sayth, That where so euer a byshop bee, whether it be at Rome, or at Euagie, or at Rhegium, he is of one power and of one iursdiction.

Sauer. S. Hierom De celesti hierarchia? It was Dionisius you meane.

Phil. I say not, that Hierom wrote any booke so entitled, but I saye, that in the Epistle by me alledged, he maketh mencion of the Ecclesiasticall regiment.

Sauer. I wōder you wil stand so stedfast in your errour to your own destrucciō

Phil. I am sure, wee are in no erroure by the promyse of Christ made to the faythful ones, which is, That he wil geue to his true churche suche a spirite of wysedome, that the aduersaries thereof, should neuer bee hable to resyst. And by this I knowe, wee are of the truthe, for that neyther by reasonyng, neither by writyng, your synagoge of Rome is hable to answere. Where is there one of you all that euer hath been able to answer any of the godlye learned mynisters of Germanye, who

haue desclosed youre counterfayte relygyon? Whiche of you all (at this daye) is hable to answer Catuines institutions, whiche is minyster in Geneua.

Sauer. A goodlye minyster in deede, of receyt of cutpurses and rũnagate traitours. And of late I can tell you, there is such contention fallen betwene him and his own sectes, that he was fain to flee the towne about predestination. I tell you truthe, for I came by Geneua hyther.

Phil. I am sure you blaspheme that godlye man, and that godly churche where he is minister, as it is your churches condition, whã you can not answere men by learnyng, to oppresse them with blasphemies and false reportes. For in the matter of predestination, he is in none other opinion than all the doctoures of the churche be, agreyng to the scriptures.

D. Sauer Men be able to answere him, if they luste. And I praye you, whyche of you haue aunswered byshop Fysshers boke?

Phil. Yes maister doctour, that boke is answered, and aunswered agayne, yf you lyste to seeke what hath ben wrytten agaynst hym. And after this doctour Storye came in; To whom I sayd, Mayster doctor you haue done me great iniury, and without law haue straitly imprisoned me, more lyke a dogge then a man. And besydes this you haue not kepte promyse with me. For you promysed, that I

shuld

shoulde be iudged the next day after.

Story. I am come now to kepe promyse wyth the. Was there euer suche a fantastic all man as this ys? Naye he ys no man, he ys a beaste. Yea these heretykes be worse than brute beastes: for they wyll (vppon a vayne singularitye) take vppon theym to be wyser then all menne, beynge in dede very fooles and asseheades, not hable to mayntayne that wh yche of an arrogaunte obstinacye they do stand in.

Philpot. Mayster doctour, I am contente to abyde your raylynge iudgement of me nowe: saye what you wyll, I am content. For I am vnder your feete, to be troden on, as you lyst. God forgeue it you, yet I am no heretyke, neither you, nor anye other shall bee hable to proue that I holde any iote agaynst the word of God, otherwyse thanne a Christian man oughte.

Story. The woorde of God? forsothe the worde of God. Yt is but a follye to reason wyth these heretykes, for they are incurable & desperate. But as I maye reason wyth the, not that I haue anye hope to wynne thee, whome wilt thou appoynt to be iudge of the word, wher to thou standest?

Phil. Veryly the word it selfe.

Storye. Do you not see the ignorauncye of thys beastlye heretyke? he wyllethe

the worde to be Judge of the worde, can the worde speake?

Phil. If I can not proue that which I haue sayde by good auctorite, I will bee content to be counted an heretike, and an ignoraunt person, and further what you please.

Story. Let vs heare, what wyse auctoritie thou canst bring in.

Phil. It is the sayeng of Christ in S. Johñ. Verbũ quod locutus sum iudicabit in nouissimo die The worde whiche I haue spoken, sayth Christe shall iudge in the laste daye. If the worde shall iudge in the laste day, muche more it ought to iudge our doynges nowe. And I am sure, I haue my iudge on my side, who shal absolue and iustifye me in an other worlde, howe soeuer nowe it shall please you by auctorite, vnryghtuously to iudge of me and others: sure I am in an other worlde, to iudge you.

Story. What? you purpose to be a stinkinge martyr, and to syt in Judgemẽt with Christ at the laste daye to Judge the twelue trybes of Israel.

Phil. Yea fy I doubte not thereof, hauyng the promyse of Christ, yf I dye for ryghteousnes sake, whiche you haue begunne to persecute in me.

Sauer. I tolde you it is but vayne to argue wyth this heretike, he is drowned in his heresies, without al learnynge.

Phil. Syr, I haue thoughte you for that I haue sayde, good authorite oute of Gods

bookes,

booke, to the whiche you answere nothynge, but go about styl to giue railyng iudgement agaynst me, without any cause.

Story. I will com to you by and by: whē the iudge in westmynster halle geueth sentence, doth the worde geue sentence or the iudge tel me?

Phil. Ciuile matters be subiect to ciuile men and they haue authorite by the worde to be iuges of theim. But the worde of God is not subiect to mans iudgement, but ought to iudge all the wysedome, thoughtes, and beynges of men. And therefore your comparyson dispouereth nothyng that I haue sayde, nor answereth any whyt therto.

Story. Wilt ꝑ not alowe the interpretation of the church, vpon the scripture?

Phil. Yes, yf it be accordyng to the worde of the trewe churche. And this I saye to you, as I haue sayde heretofore, that yf ye can proue the churche of Rome, whereof ye are, to be the true catholike churche, whiche I ought to folowe, I will be as ready to yelde therto (as longe as it can be so proued) as you may desyre me.

Story. What a felowe is this? he will beleue nothynge but he hym selfe. Are we not in possession of the church haue not your forefathers, these many hundreth yeres taken this church for ꝑ catholyke church, wherof we are now and if we had none other proofe but this it wer sufficiente. For prescryption of tyme maketh a good title in the lawe.

Phil. You dooe well (mayster doctour) to alledge prescription of many yeares for it is al that you haue to shewe for youre selues. But you must vnderstand Ex diuinis nulla occurrit præscriptio. That prescryption hath no place in matters belongynge to God, as I am hable to shewe by the testimonye of manye doctours.

That all is nothinge but a lye.

Story Wel syr, you are lyke to go after your fathers, Latymer the sophister, & Rydley, who had nothynge to alledge for hym selfe, but that he had learned his heresie of Cranmer: wher I came to hym with a poore batchelar of arte he trembled as though he had had the palsey, as these heretikes haue always some token of feare, wherby a manne may knowe them, as you may see thys mans eies do tremble in his heade. But I despatched them. And I tell the that there hathe bene yet neuer a one burnte, but I haue spoken with him, & haue bene a cause of his despatche.

Now Story shewe your self in your ovvne Colour.

Phil. You haue the more to answer for master doctor, as you shall fele it in an other worlde, howe muche soeuer you do nowe tryumph of youre procedynges.

Storye. I tel thee, I wil neuer be confessed therof. And bycause I canne not nowe tary to speake wyth my lorde, I pray you one of you, tell my lorde, that

my

my commynge was to signifye to hys lordeshyp, that he muste cute of hande rpode this beretyke away. And goyng away he saide vnto me: I certyfy thee, thou maist thanke none other man for it but me.

Philpot. I thanke you therefore with all my hart: and God forgeue it you.

Story. What doest thou thanke me? yf I had thee in my studye halfe an houre I thynke I shoulde make you synge an other songe.

Phil. No maister doctour, I stande vpon to sure a grounde, to bee ouerthrowen by you nowe. And thus they departed al away from me, one after an other, vntyl I was left al alone. And afterwardes with my keper goyng to my colehouse, as I wente, I met with my lorde of London, who spake vnto me gently, as he hath hytherto in wordes, sayeng:

London. Philpot, if ther be any pleasure I may shew you, in my house: I prayе you require it, and you shal haue it.

Phil. My lorde, the pleasure that I wyll require of your lordshyp, is to hasten my iudgement, whyche is committed vnto you, and so dispatche me forth of this wretchable worlde vnto my eternall rest.

And for all his fayre speache, I can not attayne hytherto this fortenyghte space, neyther fyre, nor candelle, neyther yet good lodgyng. But it is good for a man to be brought lowe in this worlde, and to bee accompted

among

amongest the vylest that he maye in tyme of rewarde, receyue exaltation and glory. Therfore prayled be God, that hath humbled me, and gyuen me grace with gladnes to be content therwithall.

Let all that loue the truthe say, Amen.

The syfth tragedye.

The syxt examinatiō of Ihon Phylpot had before the ryght honorable lordes, lord Chamberlayne to the kynges maiestie, the Vicount Hereforde commonly called lord Ferrers, my lorde Ryche, my lorde sayne Iohns, the lord VVindsor, the lord Shandoys, Sir Iohn of Bridges Lieutenant of the tovver and tvvo other mo, vvhose names I knovv no: vvith the byshoppe of London, and D. Chadsey, the sixthe of Nouember. Anno Domini. 1555.

Before that I was called before the lordes, and whiles they were in syting downe: the bishop of London came aside to me, and whistred in myne eare willynge me to vse my selfe before the lordes, of the Queenes maiesties councel prudently, and to take hede what I said. And thus he pretended to giue me coūcel, bicause he wished me to do wel, as I might now do, if I list. And after the lordes & other

wor-

worshipfull gentlimē of the queenes maiesties seruantes were set, my lorde of London placed hymselfe at the ende of the table, and caused me to hym. And by the lordes I was placed at the vpper ende against hym, where I kneelyng downe, the lordes commaunded me to stande vp, and after in this maner the bysshop began to speake.

London. Maister Philpot, I haue herebefore bothe priuately my selfe and openly before my lordes of the clergy (mo tymes than once) caused you to be talked withal, to reforme you of youre errours, but I haue not found you yet so tractable as I would wysshe. Wherefore nowe I haue desyred these honourable lordes of the temporalte, & of the Quenes maiesties councel, who haue taken paines with me this day (I thanke them therefore) to heare you what you can say, that they may be iudges, whether I haue soughte all meanes to doo you good, or no. And I dare be bold to saye in their behalfe, that yf you shewe your selfe conformable to the queenes maiesties proceedynges, you shall fynd as much fauour for your delyuerance as you can wishe. I speake not thys to fraune vppon you, but to bryngе you home into the church. Nowe let them heare what you haue to say.

Phil.

Philpot. My lord, I thanke God of this day, that I haue suche an honourable audience, to declare my mynde before. And I can not but commende your lordships equitie in this behalfe, whiche agreeth with the order of the primatiue churche: whiche was, If any body had ben suspected of herely (as I am nowe) he should be called before the Archebyshop, or byshop of the diocesse wher he was suspected in the presence of other his felow byshoppes and learned elders, and in the heryng of the laytie: where after the iudgement of Goddes worde declared, and with the assente of other byshoppes and consent of the people, he was condemned for an heretike, or absolued. And the seconde poynt of the good order, I haue founde at your lordeshyps handes all ready, and nowe haue the thyrde sorte of menne, at whose handes I truste to fynde more ryghteousnes in my cause, than I haue found with my lordes of the cleargy. God graunt I may haue at laste the iudgement of Goddes word concernyng the same.

London. Maister Phylpot, I praye you er you go anye further, tell my lordes here playnly, whether you were by me or by my procuremēt cōmitted to pryson or not. And whether I haue shewed you anye cruelte, sythen you haue ben committed to my pryson.

Phil. If it shall please your lordshyp to geue me leaue to declare foorth my matter, I wyll touche that afterwarde.

Ryche. Aunswere fyrst of all to my lordes

des two questions, and then furth pro cede to the matter. How say you, were you imprisoned by my lorde or no, can you fynde anye faulte since, with his cruell usinge of you?

Philpot. I can not laye to my lordes charge the cause of my imprisonmēt, neuther I may say that he hath vsed me cruelly. But rather for my part. I myght say, that I haue found more gentylnesse at his lordeshippes handes than I dyd at myne owne old maries for the tyme I haue bene within his prison, for that he hath called me thre or foure tymes to myn aunswere, the whiche I was not twelue moneth and a halfe before.

Ry. wel now, go furth to your matter.

Phil. The matter is, that I am imprisoned for the disputation had by me in the conuocation house, agayn the sacrament of the altar, whiche matter was not moued principally by me, but by the prolocutour, with the consent of the quenes maiestie, and of the hole house. And the house (beeynge a membre of the parliamente house) oughte to bee a place of free speche for all men of the house, by the auncient and laudable custome of this realme. Wherfore I thinke my self to haue sustayned hitherto great iniury for speakinge my consctence freely in such place as I myghte lawfullye doo it. And I desyre youre honourable lordeships iudgementes, which be of the parliament house, whether I of ryghte oughte to be empeched therfore, and sustayn the losse of my tyuyng, as I haue done, and moreouer of my lyfe, as it is sought.

Riche.

Rych. You ar deceaued herein, for the conuocatiō house is no part of the parliament house.

Phil. My lord I haue alwaies vnderstanded the contrary, by such as are more expert men in thynges of this realme than I. And again the title of euerye acte, leadeth me to thynke otherwyse, whyche alledgeth the agreemente of the spiritualtie and temporaltie assembled togyther.

Rych. Yea that is ment of the spirituall lordes of the vpper house.

VVynsor. In dede the cōuocation house is called togyther by one wrytte of the sommons of the parliament of auncyent custome: notwithstandyng that house is no parte of the parlyament house.

Phil. My lordes I muste be contented to abyde your iudgementes in this behalfe.

Ryche. We haue tolde you the truthe. Mary yet we wold not, that you should be troubled for anye thynge, that there wes spoken, so that you hauyng spokē amisse, doo declare nowe, that you are sorye therfore.

London. My lordes he hath spoken ther manyfest heresy, yea and there stoutely mayntayned the same, agaynste the blessed sacramente of the aultar, And with that he put of his cappe, that all the Lordes might reuerence and vaile their bonettes at that ydoll, as they did. And wouldo not allow

allowe the reall presence of the bodye and blounde of Chryste in the same.
Yet my lords, God forbid that I shuld go about to shewe hym extremitie, for so doyng, in case he wyl repent and reuoke his wicked sayengs. And in faith yf he wyll so do, wyth your lordshipps consente, he shalbe released by and by. Mary yf he wyl nat, he shall loke for ȳ extremitie of the law, and that shortly.

Chamber. My lord of London speaketh reasonably vnto you, take it whyles it is offered you.

Ryche. How say you? wyl you acknowlege the real presence of the blond and body of Chryste, as all the lerned men of this realme doo in the masse: and as I doo, and wyll beleue as longe as I lyue, I doo protest it.

Philpot. My lord, I do acknowlage in the sacrament of the body and blond of Christ such a presence, as the worde of God bothe alowe and teacht me.

Ryche. That shall be none other wyse, then you lyke.

London. A sacramente is the sygne of a holy thyng: So that there is bothe the sygne, whiche is the accidentes (as the whitenes, roundnes, & shape of bread) and there is also the thynge it selfe, as very

very Christe bothe God and man. But these heretikes wil haue the sacramentes to be but bare signes. How say you declare vnto my lordes here, whether you doo alowe the thinge it selfe in the sacramente or no.

Wyt. I do confesse the sacrament both to be a signe and the thyng it selfe, when it is duely mynistred after the institution of Christ.

London. You may see howe he goeth about the bushe (as he hath done before) with my lordes of the clergy, and dare not vtter his mynde playnly.

Ryche. Shewe vs what maner of presence you alowe in the sacrament?

Wyt. Yf it shall please you my lorde of London, to giue me leaue, to proceede orderly therunto: and to lette me declare my mynde without interruption, I will throughlye open my mynde therin.

L. Shand. I pray you my lorde let hym speake his mynde.

Wyt. My lordes, that I haue not playnelye declared my iudgement vnto you, is this because I can not speake therof, wythoute the daunger of my lyfe.

Rych. Ther is none of vs here, that seketh thy lyfe, or meane to take anye auauntage of that thou shalt speake.

Wyt. Although I mistrust not your honourable lordshippes, that be of the temporaltye, yet here is one that sitteth against me, poyn-

ting

tyng to my lorde of London, that wyl lay it to my charge, euen to the death. Notwithstandyng seyng your honours doo require me to declare my mynde of the presence of Christe in the sacrament, that ye maye perceyue, that I am not ashamed of the Gospell of Christ, neither do mayntayne any opinion withoute probable and sufficient autoritie of the scripture. I will shewe franklye my mynde, without al colour, what so euer shall ensue vnto me therfore, so that my lorde of London wylle not let me to vtter my mynde.

Rych My lorde permytte hym to saye what he can, seynge he is wyllynge to shewe his mynde.

London I am cōtent my lordes, let him saye what he can, I wil heare him.

Phil. That which I do entend to speake vnto you ryght honourable lordes I do protest here, fyrst before God and his angels, that I speake it not, neyther of vayne glorye, neyther of syngularitie, neither of wylfull stubburnes, but truely vppon a good conscience, grounded on goddes word, against the which I dare not do, for feare of dampnation which wyll folowe that is done contrarye to knowledge. Neither do I disagre to the procedinges of this realme in relygion, for that I loue not the Quene, whom I loue frome the bottome of my hart, but bycause I oughte to loue and feare god in his word, more then mā in his lawes. Though I stande (as I seme to dooe) in this consyderation, and for none other as God I calle to wytnesse: There bee twoo thynges principally, by the whyche the

By what thinges, the clearge deceaneth the hole realme.

the cleargy at this day doth deceyue the holle realme. That is, the sacrament of the body and bloud of Christe, and the name of the catholike church, the which both they do vsurpe hauyng in dede none of them bothe. And as touchyng their sacrament which they term of the Altar, I say now, as I said in the conuocation house, that it is not the sacrament of Christ, neyther in the same is there any maner of Christes presence. Wherefore they deceiue the Quenes maiestie, & you of the nobilitie of this realme, in makyng you to beleue that to be a sacramente, whiche is none, and cause you to commytte manyfest ydolatry, in worshyppyng that for God, whiche is no god. And in testimony of this to bee true, besydes manyfest proofe, whyche I am hable to make to the quenes maiestie, and to all you of her nobilitie, I wyll yelde my lyfe. The whyche to doo, yf it were not vpon a sure grounde, it were to my vetter damnation. And where they take on them the name of the catholike churche, wherby they blynd many folkes eyes, they are nothyng sotcallyng you from the true religiō, which was reueled and taught in king Edwardes tyme, vnto vayne superstition. And this wyll I say for the tryall hereof, that yf they can proue theym selues to bee the catholike churche (as they shall neuer be hable to doo, I wyll neuer be agaynst their dooynges, but reuoke all that I haue sayd. And I shall desyre you (my lordes) to bee meane for me to the Quenes maiestie, that I may be brought to the iust triall hereof. Yea I wyll not refuse to stande agaynst tenne of the beste of them in this realme. And yf they be hable

to

to proue that otherwyse then I haue sayd, either by writynge, or by reasonynge with good and lawfull authoritie, I wyll here promyse to recant whatsoeuer I haue sayd, and to consent to theym in all poyntes. And in the declaration of these thynges more at large, whiche nowe I wryte in summe, the byshop of London ersones woulde haue interrupt me, but the lordes procured me libertie to make out my tale, to the great grefe of my lorde bishop of London, as it appeared by his dumpes he was in.

London. It hath bene tolde me before that you loue to make a long tale.

Ryche. All heretikes do boast of the spyryte of God. And euery one wold haue a churche by him self, as Joan of Kent and the Anabaptistes. I had my selfe Joan of Kente a seuen nyghte in my house, after the writte was out for her to be burnte, where my lorde of Cantorbury and bishop Ridley resorted almoste dayely vnto her, but she was so high in the spirite, that they could doo nothyng with her for al their lerning. But she wente wilfully vnto the fyre, was burnt, and so do you nowe.

Philpot. As for Joane of Kente, she was a vayne woman. I knewe her well, and an heretike in lede, wel worthy to be burnt, bicause she stode agaynst one of the manyfest articles of our fayth, contrary to the scripture. And suche vayne spirites be soone knawen frome

By what thinges, the cleargie deceaueth the hole realme.

the cleargy at this day doth deceyue the holle realme. That is, the sacrament of the body and bloud of Christe, and the name of the catholike church, the which doth they do vsurpe hauyng in dede none of them bothe. And as touchyng their sacrament which they term of the Altar, I say now, as I said in the conuocation house, that it is not the sacrament of Christ, neyther in the same is there any maner of Christes presence. Wherefore they deceiue the Quenes maiestie, & you of the nobilitie of this realme, in makyng you to beleue that to be a sacramente, whiche is none, and cause you to commytte manyfest ydolatry, in worshyppyng that for God, whiche is no god. And in testimony of this to bee true, besydes manyfest proofe, whyche I am hable to make to the quenes maiestie, and to all you of her nobilitie, I wyll yelde my lyfe. The whyche to doo, yf it were not vpon a sure grounde, it were to my vetter damnation. And where they take on them the name of the catholike churche, wherby they blynd many folkes eyes, they are nothyng so tcallyng you from the true religiō, which was reueled and taught in king Edwardes tyme, vnto vayne superstition. And this wyll I say for the tryall hereof, that yf they can proue theym selues to bee the catholike churche (as they shall neuer be hable to doo, I wyll neuer be agaynst their dooynges, but reuoke all that I haue sayd. And I shall desyre you (my lordes) to bee meane for me to the Quenes maiestie, that I may be brought to the iust triall hereof. Yea I wyll not refuse to stande agaynst tenne of the beste of them in this realme. And yf they be hable

to

to proue that otherwyse then I haue sayd, either by writynge, or by reasonynge with good and lawfull authoritie, I wyll here promyse to recant whatsoeuer I haue sayd, and to consent to theym in all poyntes. And in the declaration of these thynges more at large, whiche nowe I wryte in summe, the byshop of London ettsones woulde haue interrupt me, but the lordes procured me libertie to make out my tale, to the great grefe of my lorde bishop of London, as it appeared by his dumpes he was in.

London. It hath bene tolde me before that you loue to make a long tale.

Ryche. All heretikes do boast of the spyryte of God. And euery one wold haue a churche by him self, as Joan of Kent and the Anabaptistes. I had my selfe Joan of Kente a seuen nyghte in my house, after the writte was out for her to be burnte, where my lorde of Cantorbury and bishop Ridley resorted almoste dayely vnto her, but she was so high in the spirite, that they could doo nothyng with her for al their lerning. But she wente wilfully vnto the fyre, was burnt, and so do you nowe.

Philpot. As for Joane of Kente, she was a dayne woman. I knewe her well, and an heretike in lede, wel worthy to be burnt, bicause she stode agaynst one of the manyfest articles of our fayth, contrary to the scripture. And suche dayne spirites be soone knowen frome

the true spirite of God and his churche, for that the same abydeth within the lymyttes of Goddes woorde, and wyll not go oute of the same, neyther stubbournely mayntayne any thynge contrarye to the woorde, as I have Goddes worde throughly on my syde, to shew for that I stande in.

London. I prayе you, howe wyll you ioyne me these twoo scryptures together, Pater maior me est, Et pater & ego vnũ sumus: I muste interprete the same, because my lordes here vnderstande not latine: that is to saye: The father is greatter then I: and I and the father are one. But I crye you mercy my lordes I have myspoken, in lyenge you vnderstande no latin: for the moste parte of you vnderstande latin as wel as I. But I spake in consideration of my lord Shandois and maister Brydges his brother, whom I take to be no greate latin menne. Nowe shewe you your counynge, and ioyne these twoo scriptures by the woorde if you can.

Philpot Yes that I can ryghte well. For we must understande, that in Christe there be two natures, the diuinitie and humanitie. And in respect of his humanitie, it is spoke of Christ, The Father is greatter then I. But in respecte of his deitie, he sayd agayn, The father and I be one.

London. But what scrypture have you?

you?

Phil. Yes I haue sufficient scripture for the prole of that I haue sayd. For the firste it is written of Christe in the psalmes, Diminuisti eum paulominus ab angelis, Thou hast made hym a lytel lesser then aungels. It is the fyftene psalme, begynnyng Cæli enarrant. And there I mysreckened, wherewythall my lorde tooke me.

London. It is in Domine dominus noster, ye maye se my lordes, howe well thys man is vsed to say his matins.

Phil. Though I say not matins in suche order as your lordshyp meaneth, yet I remember of olde, that Domine Dominus noster, & Cæli enarran be not farre asunder. And all be it I mysnamed the Psalme, it is no preiudice to the truthe of that I haue proued.

London. What saye you then to the seconde scripture? how couple you that by the worde to the other?

Philpot. The text it selfe declareth, that notwithstandyng Christe dyd abase hym selfe in our humayn nature, yet is he styll one in dettie with the Father. And this S. Paule to the Hebrues dothe more at large set soorthe. And as I haue by the scriptures ioined these two scriptures togyther, so am I able to doo in all other articles of fayth, whiche we ought to beleue by the manyfest worde of god to expounde them.

London Howe canne that be, seyng S. Paule saith, that the letter killeth, but

it is the spirite that geueth lyfe.

Philpot. Sayne Paule meaneth not, that the worde of God written in it self, kylleth, whiche is the worde of lyfe, and the faythfull testimony of the Lorde. But that the word is vnprofytable, and kylleth hym that is voyde of the spirite of God, although it be the wisest man of the worlde And therfore Saint Paule sayde, That the gospell to some was a sauour of lyfe vnto lyfe and to some other, a sauour of death vnto deathe. Also an example hereof we haue in the sixte of John, who hearyng the worde of God withoute the spirite were offended thereby. Wherfore Christe sayde, The fleshe profiteth nothyng, it is the spirite that quickeneth.

London. What do you vnderstand that of S. Paule and of S. John so?

Phil. It is not myne owne interpretation, it is agreable to the worde in other places And I haue learned the same of auncient fathers interpretynge it lykewyse. And to the Corinthians it is written. Animalis homo non percipit ea quæ sunt spiritus Dei, Spiritualis diiudicat omnia. The naturall man perceyueth not the thynges that be of the spirite of God: But the spirituall man which is indued with the spirite, iudgeth all thynges.

London. You see my lordes, that this man wille haue but his owne mynde, and will wilfully cast away hymselfe. I am sory for hym.

Phil. The wordes that I haue spoken, be not of myne, but of the gospell, wheron I ought

to

to stande. And yf you, my lorde of London, can bring better authorite for the faythe you woulde drawe me vnto, than that whyche I stande vpon. I wyll gladly heare the same, be you, or by any other in this realme.

Wherefore I knelyng doune, besought the lordes to be good vnto me, a poore gentleman that vvold fayne lyue in the vvorld if I might, and to testify as you haue herd me to say this day, that if any man can approue that I ought to be of any other maner of faithe, than that vvhiche I nowe am, and can proue the same, sufficiently, I vvyl be neyther vvilfull, neither desperate, as my lorde of London wold make you beleue me to be.

Ryche. What countreiman be you? are you of the Philpots of Hampshere?

Phil. Yea my lorde, I was sy Peter Philpots sonne of Hampshire.

Riche. He is my nere kinseman, wherfore I am the more sorye for hym.

Phil. I thanke your lordship that it pleaseth you to chalenge kynrede of a poore prysoner.

Ryche. In faith I would go a hundreth miles on my bare fete to do you good.

Chamber. He maye do wel ynoughe yf he list.

S. Iohn. Maister Philpot you are my countreiman, and I wold be glad you should do well.

Ryche You sayde euen nowe that you woulde desyre to maintaine youre be-

like, before tenne of the best of thys realme. You do not well not to compare with the nobilitye of the realme. But what yf you haue tenne of the beste of the realme to heare you, wyll you bee tryed by them?

Phil. My lorde, your lordshyp myslaketh me, to thynke that I chalenge ten of the beste of the nobilitie in this realme. it was no parte of my mynde. But I ment of the best learned on the contrary syde.

Ryche. Well I take youre meanynge. What if meanes be made to the Quenes maiestie, that you shal haue youre request? Will you be iudged by them?

Phil. My lorde, it is not mete that a manne shoulde be iudged by his aduersaries.

Ryche. By whome then wouldst you be iudged?

Philpot. I wyll make your honours iudges that shall be hearers of vs.

Ryche. I dare be holde to procure for you of the Quenes maiestye, that you shal haue ten learned menne to reason with you, and twentye or fortye of the Nobilitye to heare, so you wylle promise to abide their iudgemente. Howe saie you, wyll you promyse here afore my lordes so to doo?

Phil. I wyl be contented to be iudged by them.

Riche. Yea, but you wyll not promyse to agree to their iudgement?

Phil

Phil. There bee causes, why I maye not so dao, onlesse I were sure they wolde iudge accordyng to the woorde of God.

Ryche. O, I perceyue you wyll haue no no man iudge but your self, and thinke youre selfe wyser then all the learned men of thys realme.

Philpot. My lord, I seke not to be myn owne iudge: but am content to bee iudged by other, so that the order of iudgemente in matters of religion be kepte: that was in the primatiue Churche: whiche is fyrst that Goddes wyll by his woorde was sought, and ther vnto bothe the spiritualtie and temporaltie gathered togyther, gaue theyr consentes and iudgemente. And suche kynde of iudgement I wyll stande to.

London. My lordes he would make you beleue that he wer profoundlye sene in auncient writers, of the iudgementes of the primatiue church, and ther was neuer no suche maner of iudgemente vsed as he now talketh of.

Phil. In the Epistles of S. Cyprian I am hable to shewe it you.

London. A, I tell you there is no suche thynge, fette me Cyprian hyther.

Phil. You shall fynde it otherwyse, when the booke commeth. And doctoure Chadseye his chaplayne (whome he appoynted to fette his booke) whistered the byshop in his eare, and fette not the booke, by likelyhed that he shuld haue sustained ẏ reproch therof, if ẏ boke had

bene ſette. Well my lorde (q I) maiſter doctour knoweth it is ſo, or els he woulde haue ſette the booke or this.

Ryche. You woulde haue none other iudge (I ſee) but the worde.

Phil. Yees my lorde, I wyll be tryed by the worde, and by ſuche as wyll iudge accordyng to the worde. As for an example. If there were a controuerſy betwixte your lordſhyp and an other, vpon the wordes of a ſtatute, muſt not the wordes of the ſtatute, iudge and determyne the controuerſy.

Ryche. No mary, the iudges of the law may determyne the meanynge therof. London, he hath brought as good an example againſt himſelfe as can bee. And here the byſhop thought he hadde good handefaſt againſt me: & therfore enlarged it with many wordes to the iudgement of the churche.

The lordes. He hathe ouerthrowen hym ſelfe by his owne argument

Phil. My lordes, it ſeemeth to your honours, that you haue great aduantage of me, by the example I brought in, to expreſſe my cauſe, but yf it be pondered throughely, it maketh wholly with me, and nothyng againſt me, as my lorde of London hathe pretended. For I wyl aſk of my lord Ryche here, whom I know to haue good knowledge in the lawes and ſtatutes of this realme. Albeit a Iudge maye decerne the meanyng of a ſtatute agreeable to the wordes, whether the ſame may iudge a meanyng

ning contrary to the expresse wordes or no?
Ryche, He can not so do.
Philipot. Euen so I say, that no man oughte to iudge the worde of God to haue a meaning contrary to the expresse words therof, as thys false churche of Rome doth in many thinges: And with this the lordes seemed to be satisfied, and made no further replication herein.

Rich. I maruel then why you doo deny the expresse wordes of Christ in the sacramēt, sayeng, this is my bodye, & yet you wil not sticke to saye, it is not hys body. Is not God omnipotent? And is not he able aswell by his omnipotency to make it his body as he was to make man fleshe of a peice of clay? did not he say, this is my body, whiche shalbe betrayed for you? and was not his verye body betraied for vs? therfore it muste nedes be his bodye.
London. My lorde Riche you haue sayde wonderful wel and lernedly. But you myghte haue begon wyth hym before also in the sixt of John, where Christe promised to giue his body in the sacrament of the altar, sayeng: panis quem ego dabo caro mea est, The breade whyche I wyll gyue, is my fleshe. Howe canne you answere to that?
phil. If it please you to geue me leaue to answere firste my lorde Ryche, I will also answere the obiection.

Ryche. Aunswere my lorde of London
firſt, and after come to me.

Philpot. My lorde of London maye be ſoone
aunſwered, that the ſayenge of S. John is,
that the humanite of Chriſt which he toke on
hym for the redemption of man is the breade
of lyfe, wherby our bodies and ſoules bee ſu-
ſteyned to eternall lyfe, of the whiche the ſa-
cramentall breade is a lyuely repreſentation,
and an effectuall cohabitation, to all ſuch as
beleue on his paſſion, and as Chriſt ſayth in
the ſame ſyrte of John: I am the breade that
came frome heauen, but yet he is not mate-
riall neyther naturall breadde. Likewyſe the
breade is his fleſſhe not naturall or ſubſtan-
tiall, but by ſignification, and by grace in a
ſacrament. And nowe to my lorde Riches ar-
gument. I doo not deny the expreſſe wordes
of Chriſt in the ſacrament, This is my body
But I deny that they are naturally and cor-
porally to bee taken, but ſacramentallye and
ſpiritually, accordynge to the expreſſe decla-
ration of Chriſte, ſayeng that the woordes of
the ſacrament, whiche the Capernaites tokē
carnally (as the Papiſtes nowe do) ought to
be taken ſpiritually, and not carnally, as thei
falſely ymagine, not wayinge what interpre-
tation Chriſte hathe made in this behalfe.
Neither folowe the inſtitution of Chriſt, nei-
ther the vſe of the Apoſtles and of the prim-
tiue churche, who neuer taughte neyther de-
clared no ſuche carnalle maner of preſence,
as is nowe exacted of vs violently, without
any grounde of ſcripture or antiquitie, who
vſed to put out of the churche all ſuch as did
not receaue the Sacramente with the reſte:

and

and also to burne that whiche was lefte after the receyuyng, as by the Canon of the Apostles, and by the decree of the Councelle of Antioche.

London. No that is not so they were only Cathecumeni, whyche went out of the churche at the celebration of the communion, and none other.

Phil. It was not onely of such as were nouices in faith, but al others that did not receiue

London. Wel what saye you to the omnipotencye of God, is not he hable to performe that which he spake, as my lord Ryche hath verye well sayde. I tell the that God by his omnipotencye maye make himselfe to be thys carpet, yf he will.

Phil. Ye concernyng the omnipotencye of God, I say that God is hable to doo (as the prophete Dauid saythe) what soeuer he wylleth. But he wylleth nothyng, that is not agreable to his worde, as that is blasphemye whiche my lorde of London hath spoken, that God may become a carpette. For as I haue learned of auncient writers: Non potest deus facere quæ sunt naturæ sux contraria. That is God can not doo that whiche is contrarye to his nature. as it is contrarye to the nature of God, to be a carpet. A carpet is a creature and God is the creator, and the creatour can not bee the creature, wherefore onelesse you canne declare by the worde, that Christe is otherwyse presente with vs, then spiritually, and sacramentallye by grace, as he hathe

taughe

taughet vs: you pretende the omnipotencye of god in dayne.

London. Why, wyll you not saye that Christe is really presente in the sacrament? or do you denye it?

Phil. I deny not that Christ is really in the sacrament, to the receauer therof, accordyng to Christes institution.

London. What meane you by really present?

Phil. Not. I meane by really present, present in deede.

London. Is God really present euery where?

Phil. He is so.

London. How proue you that?

Phil. The prophete Esaye sayeth, that God fylleth all places, and where soeuer the two or three gathered together in Christes name, there is he in the myddest of them.

London. What: his humanitie?

Phil. No my lorde: I meane the deitie, accordyng to that you demaunded.

Rich. My lorde of London, I praye you let master doctor Chedsey reason with him, and let vs see how he can answer hym: for I tell thy he is a learned man in deede, & one that I do credite before a great mainy of you whose doctrine the Quenes maiestie, and the hole realme doth wel allowe, therefore heare hym.

London. My lordes, I praye you, will it

please

please you to drynke. You haue talked a great while, and muche talke is thirsty. I wyll leaue maister doctour and hym reasoning togyther a whyle, wyth your leaue, and wil com to you by and by agayne. They wente (as I suppose) to make rome for more drynke: after the lordes had dronke.

Ryche. Thy lorde Ryche sayde to the lordes, I praye you lette the poore manne drynke, for he is thirsty. And with that he called for a cuppe of drynke, and gaue it me, and I dranke before them all: God requyte it hym, for I was a thyrste in deede. Afterwardes doctour Chadsey began in this wise makyng a great processe, of the which, thys is the effecte.

D. Chadsey. Maister Philpot fyndeth faulte with the conuocation house, before your lordshyps, that he hath layen this longe in prison, & that he had there a dosyn argumentes wherof he coulde not be suffered to prosecute one through lye, whiche is not so. For he had leaue to say what he could, and was answered to asmuch as he was able to dryng and when he had nothing elles to saye, he fell to weppyng. I was there presente, and canne testifye thereof, albeit

Note Chadseys shameles lye.

there is is a boke abrode the reporte of the disputation to the contrarye, in the whiche ther is neuer a true worde. And where as you requyre to be satisfyed of the sacrament, I wil shew you the trueth theroef, bothe by the scryptures, and by the doctors.

Philpot. It is a shrewd likelihod, that you wil conclude with any truth, sēs you haue begun with so manyfest untruthes, as to say, that I was aunswered, whyles I had any thynge to say: and that I wepte for lacke of matter to saye. And that the booke of the reporte of the disputation is nothyng true God be praised there were a good meiny of noble men, gentylmen, and worshypfull men, that heard and sawe the doynges therof, whiche can testifye that you here haue made an vniuste reporte, before these honourable lordes. And that I wepte, was not for lacke of matter, as you doo sclaunder me: for I thanke God I haue more matter than the best of you all shal euer be able to answere, as lyttell learnyng as I haue: but my wepyng was as Christes was vpon Hierusalem, seyng the destruction that shulde fall vpon her. And I foreseynge than the destruction whiche you, through violence and vnrighteousnes, whiche you there declared, woulde woorke agaynste the true churche of Christe, and his faithfull membres, as this day beareth wytnesse, I was compelled to wepe in remembraunce of that, whiche I with infinite mo haue felt and shall feele. At these wordes I dyd not then speake onze, beynge

yng interrupted by my lorde Ryche, sayenge that I shold suffer hym to procede out in his matter, and afterwardes I shoulde haue leysure to answere hym in euery article. But he promyled more than he coulde performe, as the ende dyd well declare. For he had not the consente of the spirituaitie to his promyse, whyche nowe rule the rost. God shorten their cruell dayes for his electes sake. And therefore I adde this, I hadde pourposed to haue spoken yt then I myght haue bene suffered, least any that perfectely knowe not the thynges done in the conuocation house, and nowe layde to my charge vnanswered by me, might reckon doctour Chadseys sayenges to be true, and as concernynge the boke of the reporte of the disputations, I wrote the same. And it is true in euery argument, as mayster deane of Rochester, and maister Cheyny archdecon of Harforde (yet beyng aliue, and within this realme) can testifye.

Chad. You haue of scriptures the foure euangelistes for the probation of Christes real presence to be in the sacrament after the woordes of consecration, wyth S. Paule to the Corinthians, Which al say, Hoc est corpus meum, this is my bodye, they doo not as you woulde haue me to beleue, this is not the body But specially the .6. of S. John proueth y same most manyfestlye, where Christe, promised to geue hys bodye which he performeth in hys laste supper,

as

as it appeereth by these woordes, Panis quem ego dabo, caro mea est, quam ego dabo pro mundi vita, The breade which I wil geue, is my fleshe. whiche I will giue for the lyfe of the worlde.

philpot. My lorde Ryche, with your leaue, I must nedes interrupt hym a lytle bycause he speaketh open blasphemy agaynst the deathe of Christe, for yf that promyse brought in by S. Paule was performed by Chryste in his laste supper, then neded he not to haue dyed after he had geuen the sacrament.

Ryche, Let mayster doctoure make an ende of his argumentes, & afterward obiect to hym agayn what you can.

Chadsey. You muste note that there is twise Dabo in this sayeng of S. John, and the fyrste is referred to the sacrament of the aultar, and the seconde to the sacrifice vpon the crosse, and besydes these manifest scriptures, there be many auncient doctours prouyng the same, as Ignatius, Ireneus, and S. Cyprian, whose authorities he recited at large whiche I doo omyt, because I was not permitted to answer the same

Ryche. Nowe answere, and obiecte to hym what you can, and you shall bee hearde.

Phil. My lorde, the chiefest groupde whereupon he with the rest of his syde, doo ground theym selues agaynst vs, bee these woordes,

This

Christ is my body, with a false pretence of the omnipotency of God. And before I will come to the particular answeres of all that he hath alleaged, for that your lordships may the better understande me, what I meane and wherupon I stande, I will require maister Doctour to answere to one question. But first of all, I doe protest to your honours, that I meane as reuerently of the sacrament, as a christen man ought to be, and that I acknowlage the sacrament of the bodye and blonde of Christe ministred after Christes institution to be one of the greatest treasures and comfortes that he left vs on the earth. And contrary wyse, it is moste discomforte and abhominable, not beyng ministred as it ought to be, as it is vsed nowe adayes. And nowe to my question, whiche is this: Whether these wordes onely Hoc est corpus meum, This is my body, spoken by a priestе ouer the breade and wyne, may make the body and blonde of Christe, as you suppose or no?

Chadsey. Staggeringe what he myghte say, at last sayd, that these words alone (pnounced by the priest) be sufficient to make the breade and the wyne, the very body and blond of Christ really.

Phil. That is blasphemy to say, and against all the scriptures and doctours, who affirme that the forme and substance in consecration must be observed, which Christ vsed and dyd institute, as S. Cyprian sayth. In sacrificio quod Christus est, non nisi Christus sequēdus. In the sacrifice whiche is Christe, onely is Christe to bee folowed. And by the lawe it is

forbidden to adde or take away from Goddes word. And S. Peter saith, If any mā speake let hym speake as the worde of God. Wherfore who soeuer sayth, that these wordes only, this is my body, doe make a reall presence of Christe withoute Blysse, take, and eate, whyche be thre as substancial poyntes of the sacrament, as This is my body, is: he is highly deceyue d. Therfore S. Austine saith: Accedat verbum ad elementum, & fit sacramentum, Let the worde be ioyned to the element; and it becommeth a sacrament: so that if the entier worde of Christes institution bee not obserued in the ministration of a sacrament, it is no sacrament, as the sacrifices whyche the ten Tribes dyd offer at Bethel to God, were not acceptable, bycause they were not in al poyntes done accordyng to Goddes word. Wherfore except blessyng be made after the worde, whyche is a dewe thankes geuyng for our redemption in Christ, and shewyng forth of the Lordes death in suche wyse as the congregation may bee edifyed, and also takynge and eatynge after Christes commandement, as it is not in the masse: This is my bodye, whiche is the latter parte of the sacrament, hath neuer no place, neither can be verified. For Christe commaunded as well, Take ye, and eate ye, as This is my body.

Chadsey. Christ sayd, take, eate, this is my body, and not take ye, eate ye.

Philpot. No dyd mayster Doctour? Bee not these the woordes of Christ, Accipite, manducate, and doee not these woordes in the plurall number, sygnyfye, Take ye, and eate ye:

and

and not Take thou, eate thou, as you would
impose.

D. Cradley. I dooe graunte it is as you
saye.

Phil. Lyke wyse of consequency, you maister
doctour, must needes saye, why the you have
sayde, that these wordes, This is my bodye,
being onely spoken, be sufficient to make the
body and bloude of Christe in the sacrament,
as you have vntruely sayd.

London. Then came in ỳ bishop again
and sayd, what is that you would have
maister doctor denye?

Phil. My lord, maister Doctor hath affirmed,
that these wordes, This is my body, spoken
by the preest, onely doo make the sacrament.

London. In deede and maister Doctor
thoulde speake these woordes ouer the
bread and wine, they would be of none
effect, but if a preeste speake theim after
a due maner, they are effectuall, and
make a reall body.

Philpot. Maister Doctour hath sayd other-
wyse.

London. I thynke you mystake hym,
for he meaneth of the woorde duely pro-
nounced.

Phil. Let hym reuoke that he hath sayd, and
then must it needes folowe, that This is my
body, hath no place, except Take, take, and
eate, ducly go before. And because the same
do go before, This is my body, in youre sa-
cramẽt of the masse, it is not the sacrament of

Christ, neyther hath Christ present.

Chadsey. If This is my body onely do not make the sacrament, no more doo Blesse, take, and eate.

Phil. I grant that the one withoute the other can not make the sacrament. And it canne be no sacrament: onles the hole action of Christ, doth concurre togyther, according to the first Institution.

Chadsey. Why then you wyll not haue it to be the body of Christ, onlesse it be receyued.

Phil. No verylye, it is not the verye bodye of Christ to none other, but to such as condigne ly receyue the same, after his institution.

London Is not a loafe a loafe, being set on the table, though no body eat therof

phil It is not lyke my lorde For a loafe is a loafe, before it be sette on the table. But so is not the sacrament a perfect sacrament, before it be duely ministred at the table of the lorde.

London. I praye you, what is it in the meane whyle, before it is receyued after the wordes of consecratiō spoken? answer me.

Philpot It is (my lorde) the sygne begunne of a holye thynge, and yet noo perfecte sacramente, untyll it be receyued. For in the sacramente there be two thynges to be considered, the sygne, and the thynge it selfe, whyche is Christe, and his hole passion, and it is that to none, but to suche as woorthylye receyue the holy sygnes of breade and wyne, accordyng to

Christes

VVynſor. Ther were neuer none that denyed the wordes of Chriſt as you doo, did not he ſay This is my body?

Phil. My lord, I pray you be not diſcerned. We doo not deny the preſence of Chriſt: but we ſay, theſe wordes be of none effecte, beyng ſpoken other wyſe than Chriſte dyd inſtitute them in his laſte ſupper: for an exaumple, Chriſte bydde the churche to baptiſe in the name of the Father, the ſonne, and the holy ghoſte: If a prieſt ſay thoſe wordes ouer the water, and there be no chylde to be baptiſed, thoſe wordes onely pronounced, do not make baptiſme. And agayn, baptiſme is only baptiſme to ſuche as be baptiſed, and to none other ſtandyng by.

L. Chamber. I praye you my lorde let me aſke hym one queſtion, what kinde of preſence in the ſacramente dueſye miniſtred according to chriſtes ordinance do you allowe?

Philpot. I ſay I doo confeſſe the preſence of Chriſte wholye to be with all the fruites of his paſſion vnto the worthye receyuer, by the ſpirite of God: and that Chriſte is thereby ioyned to him, and he to Chriſt.

L. Chamber. I am anſwered.

London. My lordes take no hede of him. For he goeth about to deceyue you. His ſymilitude that he bryngeth in of baptiſme, is nothynge lyke to the Sacrament of the aultare. For yf I ſhuld

My lorde is better fitilled in bely cheare than in christes sacramentes.

saye to syr Jhon Bryges beynge wyth me at supper, and hauynge a fat capon take, eat, this is a fat capon. Although he eat not therof, is it not a capon still: and lykewyse of a piece of beefe, or of a cuppe of wyne, yf I saye: drinke, thys is a good cuppe of wine, is it not so, because he drinketh not thereof?

Phil. My lorde your similitudes be to grosse for so hyghe mysteries as we haue in hande, as if I wer your equal, I could more plainly declare: and there is muche more dissimilitude betwene common meates and drynkes than ther is betwene baptisme and the sacrament of the body and blond of Christe. Lyke must be compared to like, and spirituall thynges with spirituall, and not spirituall thynges with corporall thynges. And meates and drinkes be of their owne natures good or euyll, and your wordes cōmendyng or discommendyng doo but declare what they are. But the sacrament is to be considered accordyng to the worde, whiche Christe spake of them, of the which, Take ye, and eate ye, be some of the chiefe concurrent to the makyng of the same, without the which there can be no sacramentes. And therfore in Greke, the sacramentes of the Bodye and blouddе of Christ is called Cœnonia a Cōmunion. And lykewyse in the gospell Christe commounded, sayenge, Diuidite inter vos, Diuide it amonge you.

Chadsey. Saint Paule calleth it a communication.

Phil. That dethē more expressely shewe, that there

there muste be a participation of the sacrament togyther.

London. My lordes, I am sorye I haue troubled you so longe wyth thys obstinate man, wyth whome we can do no good, I wyl trouble you no lõger now And with that, the Lordes rose vp, none of them saieng any euil worde vnto me, halfe amased in my iudgement God worke it to good.

Thus endeth the sixt part of this trage die: the seuenth loke for with ioye.

The vii. examinatiõ of Ihon Philpot, hadde the, xix. of Nouember, beefore the byshops of London and Rochester, the Chauncelar of Lichfield, D. Chadsey, m. Dee, bacheler of diuinitie.

Syrra come hither. Howe chaunce you come no soner? is it well done of you to make maister chaunceler and me, to tary for you thys houre, by the faith of my body, halfe an houre before masse, & halfe an houre euen at masse, lokinge for your comminge? vvel sworn my lord.

Philpot. My lorde, it is not vnknowen to you, that I am a prysoner, and that the doores be shutte vppon me, and I can not come whan I lyste. But as soone as the doores of my pryson were open, I came immediately.

London, We sent for thee, to thintent thou shouldest haue come to masse. Howe saye you would you haue come to masse or no, if the doores had sooner bene opened?

Philpot, My lorde that is an other manner of question.

London. Lo maister Chancellar I told you, we should haue a froward felow of hym, he wyl answer directly to nothyng. I haue had hym before both the spirituall lordes, and the temporall, and thus he fareth stylle, yet he reckeneth hym selfe better learned than all the realme. Yea before the temporall lordes the other day, he was so foolishe to chalenge the beste, He would make hym selfe learned, and is a very ignorant foole in dede.

You said before he was learned.

Phil. I recken I answered your lordshippes before the Lordes plaine ynough.

London. Why answeredst thou not directly, whether thou wouldest haue gone to masse with vs or no, if thou haddest come in tyme?

Phil. Myne answer shalbe thus, that if your lordshyp can proue your masse wherunto you would haue me to come, to bee the true service of God, wherunto a Christian ought to commē: I wylle afterwarde commē with a good will.

London. Loke I pray you: the kyng and the

the Quene, and all the nobilitie of the realme doo come to masse, and yet he wyll not. By my fayth thou art to wel handled: thou shalt be worse handled hereafter I warrant thee.

Philpot. If to lye in a blynde colehouse mayt be counted good handlyng, both without fyre and candle: then it may be sayde, I am well handled. Your lordshyppe hath power to entreate my body as you lyste.

London. Thou arte a foole, and a verye ignorant foole. Mayster chauncellar, in good faith I haue handled hym and his felawes with as muche gentlenes as they can desyre. I let theyr frendes come vnto them, to releeue them. And wote you what? the other day they had gotten them selues vp into the toppe of the leades with a meyny of prentises, gasyng abrode, as thoughe they hadde bene at libertie: but I shal cut of your resorte. And as for the prentises, they were as good not to come to you, if I take them.

Philpot. My lorde, we haue no suche resorte to vs as your lordshyp ymagineth, and there commeth very fewe vnto vs. And of prentyses I knowe not one, neyther haue we anye leades to walke ouer our colehouse, that I wote of, wherfore your lordshyp hath mystaken your marke.

London. Nay, nowe you thynk bicause

my

my lord Chaunceller is gone (that we wil burne no moo, yes I warrant the I wil dispatche you shortly, onles you do recant.

Phli. My lorde, I hadde not thought that I shoulde haue ben alyue now, neyther so raue as I am, but well rosted vnto ashes.

Chaunc. Cast not your selfe wilfully awaye, maister Philpot Be content to be ruled by my lorde here, and by other learned menne of this realme, and you may do wel ynough.

Phil. My conscience beareth me record, that I seeke to please God, and that the loue and feare of God causeth me to do as I do: And I were of all other creatures moste myserable, yf for myne owne wylie onely, I dydde lose all the cōmodities I myght haue in this lyfe, and afterwardes to be cast to damnation. But I am sure, it is not my wyll, wheron I stande, but goddes wyl, whyche wyll not suffer me to be cast away, I am sure.

Chaunce. You are not so sure but you may be deceiued.

London. Wel, since thou wilt not be cōformable by no faire meanes, I will procede againste thee, Ex officio, And therefore herken here to suche articles as I haue here writtē. And I charge thee to make answer to them. And wyth that he red a lybel whiche he had in hys hād of diuers articles. And when he hadde

done

done he bad me answer.

Philpot. Your libell (my Lord) conteyneth in summe, two speciall poynts: The fyrste pretenderh, that I should be of your diocesse, and therfore your lordshyp vpon dyuers suspectes and infamies of heresy, goynge vppon me: ys moued to procede agaynst me by youre ordynary office. The whyche fyrst is not true, for that I am not of your lordshyps diocesse, as the libell dothe pretende. And the seconde is, that I beyng baptised in the catholike churche, and in the catholike fayth, am gone from them, the whiche is not so. For I am of that catholike fayth and churche, as I was baptised vnto.

London. What, arte thou not of my dioces? where are ye nowe, I pray you?

Phil. My lorde, I can not denye, but I am in your colehouse, whiche is in your diocesse, yet am I not of your diocesse.

Lond. You wer sent hither vnto me by ꝑ Quenes maiesties cõmissioners: and thou art now in my dioces wherfore I will proceede against ꝑ as thin ordinary.

Philpot. I was brought hither though violence, and therfore my present beyng nowe in your dioces, is not ynough to abridge me of myne owne ordinaries iurisdiction, neyther maketh it me vnwillingly subiect to your iurisdiction, since it commeth by force, & by suche men as had no suff auctoritie so to doo, no more than a seruauntye man beynge by force brought forth of his place of priuiledge, doth therby lose his priuiledge, but alwais may challenge the same where so euer he be brought.

Chad-

Chadsey. Hath not the Quenes maiesty auaūcitie by her commissioners, to remoue youre bodye whether she wylle And ought you not to obeye herein?

Phil. I graunte that the Quenes maiestie (of her iust power) may transpose my bodye whither it shall please her grace to commaunde the same. But yet by youre lawes, Spiritualia non sunt subiecta imperatoris potestati, Spirituall causes bee not subiecte to the temporall power. As for exaumple, you maister doctour, if the Quenes maiestie wold appoynt two temporall men to be iudge ouer you in certayn spirituall matters: myght not you alledge the priuiledge of a clerk, and demaunde competent spirituall iudges to your causes?

London. Doth not a man (I pray you) Sortiri forum ratione delicti?

Phil. My lord, your rule is true in temporall matters. But in spirituall causes it is not so: whiche be otherwyse priuiledged.

London. What sayst thou then to the second article, and to the other?

Philpot. My lorde, I saye, that I am not bounde to answere the seconde, neyther the rest, onelesse the fyrste be proued.

London. Well, suppose the fyrst may be proued (as it wilbe) what wil you saye, then to the seconde, that you are not of the same catholike faithe neither of the same churche nowe, as you were baptized in.

Phil.

Phil. I am of the same catholike faych, and of the same catholyke churche, whyche is of Christ, the pyllour and stablishement of truth

London. Nay that you are not.

Phil. Yeas that I am.

London. Youre godfathers and godmothers were of an other faithe, then you be nowe.

Phil. I was not baptised neyther into my godfathers faythe, nor my godmothers, but into the fayth and into the churche of Christ.

London. Howe know you that?

Phil. By the woorde of God, whiche is the touchestone of faythe, and the lymittes of the churche.

London. How longe hath your church stande, I pray you.

Phi Euen from the begynning from Christ and from his apostles, and from their immediate succeslours.

Chanc. He will proue his churche to be before Christ.

Phil. If I did so. I go not amisse. For there was a churche before the commyng of Christ whiche maketh one catholike churche.

Chanc. It is so in dede.

Phil. I wyll desyre no better rule. then that whiche is alwaymes brought in of youre syde. to proue bothe my faythe and churche, catholyke: that is, antiquite, vniuersalitye and vnite.

Lond. Do you not se, what a braggynge folythe felowe this is? He would seme

to

to be very wel sene in the doctors, and he is but a foole. By what D. arte thou able to proue thy churche? name hym, and thou shalte haue hym.

philpot. My lorde, let me haue al your auncient writers with penne and ynke, and paper, and I wyl proue bothe my faith and my churche out of euery one of them,

Lon. No ẏ thou shalt not haue, you shalse how he lieth. S. Ciprian saieth, there must be one high prieste, to the whiche the resydue must obeye. And they wyll alowe no head, neyther vicar generall.

Ye lye my lorde.

Philpot. Sayne Cyprian sayth not, that there shoulde bee a vycar generall ouer all. For in hys booke De simplicitate prælatorum, I am sure he saith the cõtrary. Vnus episcopatus est cuius pars in solidum a singulis tenetur, Ther is vnt one bishoprike, which is wholly possessed of euery bishop in parte.

Lon. Fet hyther the booke, thou shalte se the manyfeste place againste the D. Chedsey brought ẏ boke, & turned to ẏ place in an epistle written vnto Cornelius thẽ b. of Rome, & recited these wordes in sũme, that it wẽt not well wẽ the churche, wher the hygh priest was not obeied. And so wold haue cõcluded for the confirmatiõ of the bishops sayeng.

Phil. M. doctor you mysconstrue the place of S. Cyprian, for he meaneth not there (by the hyghe prieste) the bishop of Rome, but euerye

patriarche in his precinct of whom there were foure appointed in his tyme. And in writyng vnto Cornelius, he meaneth by the hyghe priest himselfe, which was then chiefe B. of Affrica, whose auctorite the heretikes began to despise. Wherof he complayneth to Cornelius, and sayth: The church can not be well ordered where the chiefe ministre, by order after the iudgement of the scriptures, after the agreement of the people, and the consent of his fellowe bysshoppes, is not obeyed.

London. Hath not the bysshop of Rome alwaies ben supreme head of the churche, and Christes vicar in earthe euen from Peter?

Phil. No, that he was not. For by the worde of God, he hathe no more auctorite, than the bysshop of London hath.

London. Was not Peter heade of the churche? and hath not the bysshoppe of Rome whyche is hys successoure, the same auctorite?

Philopat. I graunt that the bysshop of Rome, as he is the successor of Peter, hath the same auctorite as Peter had. But Peter had no more auctorite, than euery one of the Apostles hadde.

Chaunce. Yes that S. Peter hadde, for Christ said specially vnto hym. Tibi dabo claues regni Celorum, I wyll geue the the keyes of the kingdome of heauen, the which he spake to none other of his disciples syngularly, but to hym.

Phil.

Philipot. Saynct Austine answereth otherwyse to the obiection, and sayth, that if in Peter there had not ben the fygure of the churche, the lorde had not sayd vnto hym. To thee I wyll geue the keyes of the kyngdome of heuen. The whiche yf Peter receyued them not the churche hath theym not. If the churche hath them, than Peter hath them not.

London. What yf I canne proue and shewe you oute of the ciuill lawe, that all Christendome ought to folowe the holye catholyke churche of Rome, as there is a speciall tytle therof De catholica fide & Sancta Romana ecclesia.

Phil. That is nothyng materiall, seyng the thynges of God bee not subiecte to mans lawes. And diuine matters muste bee ordered by the worde of God, and not of man.

M. Dee. What wyll you saye, yf I can proue, that Christ buylded his churche vpon Peter: and that oute of S. Cyprian? wil you then beleue, that the bishop of Rome ought to be supreme head of the churche?

Phil. I know what Saynt Cyprian writeth in that behalfe. But he meaneth nothyng so as you take it.

M. Dee. Saint Cyprian hath these wordes: Quod super Petrum fundata fuit, ecclesia tanquam super originem vnitatis, That vppon Peter was buylded the churche, as vpon the fyrst beginnyng

of vnitie.

Phil. He declareth that in an example. The vnitie muste bee in the churche, he groundeth on Peter his churche alone, and not vppon men: The whiche he doothe more manifestlye declare in the booke De simplicitate prælatorum, sayeng, In persona vnius Christus dedit omnibus omnibus claues, vt omnium vnitatē denotaret, In the persone of one man, God gaue the keyes to all, that he in signification therby declareth the vnitie of all men.

M. Dee. Hoe, wyll you vnderstand S. Cyprian so? that were good in dede.

Phil. I thinke you can not vnderstande S. Cyprian better, than he doth declare himselfe.

London. I wil desyre you (master chauncelor) to take some paynes, wt maister doctor Chadsey & maister Dee, about his examination. For I muste goo to the parliamente house. And I wyll desire you to tary dinner with me.

Philpot. Then maister Dee tooke againe his former auctoritie in hande for want of an other. And wolde haue made a farther circumstaunce, digressyng from his pourpose. To whom I sayde, he knewe not whereabout he went, and here withall he laughed. And I sayd his diuinitie was nothyng but scoffyng.

M. Dee. Yea then I haue done with you And so went away.

Phil. Maister Dee, you are to younge in diuinitie to teache me in the matters of my faythe, though you be lerned in other thynges then

then I, yet in diuinitie I haue bene longer
practised then you: for any thyng I can here
of you: therefore be not to hasty, to iudge that
you doo not perfectly knowe.

Chance. Peter and his successours (frō
the beginnynge) haue ben allowed for
the supreme head of the church: & that
by the scriptures. For that cause christ
sayd vnto hym in S. Johns thrise, fede
my shepe, pasce oues meas.

Philpot. That is none other wyse to be taken
then the predicate, go ye and preache: whyche
was spoken to all the apostles, as well as vn
to Peter: And that Christe said thrise pasce
oues meas, fede my shepe, it signifieth nothig
elles, but the ernest study, that the ministers
of God ought to haue in prechyng the worde.
God graunte that you of the clergy would
waye your duetie in this behalfe, more than
you doo. Is this a iust interpretation of the
scripture, to take Pasce oues meas, for to be
lorde of the whole worlde? In this meane
while came in an other bacheler of diuinitie,
whiche is a reader of Greke in Oxforde be-
longynge to the byshop. And he tooke vppon
hym to helpe mayster Chauncellar.

Scholar. What will you lay, if I canne
shewe you a Greke author, called Theo
phylacte, to interprete it so? Will you
beleue his interpretation?

Philpot. Theophilact is a late writer, and one
that was a encounter of the bishop of Rome,
and therfore not to be credited, synce his in-
terpretation is contrary to the manyfest wor-
des

des of the scriptures, and contrary to the determination of many generall councels.

Scholar. In what generall councel was it otherwise, that the bysshop of Rome was not supreme head ouer all?

Philpot. In Nicen councel I am sure it was otherwyse. For Athanasius was there the chiefe B. and president of the councell, and not the bysshop of Rome.

Scholar. Naye, that is not so.

Phil. Then I perceyue you are better seene in wordes, than in knowiege of thynges. For I will gage with you what you will it is so. As you may se in the epitome of the councell.

Scolar. I wil fet Eusebius, & shewe the contrary, and the boke of generall coũcels. He went into my lordes closet, & brought Eusebius, but the generall councels he brought not, saieng (for saiyng of his honestie) that he could not come by them. And there would haue defended that it was otherwise in Eusebius, but was not able to shewe the same. And so shrank away cõfounded.

Chan. The church of Rome hath ben alwais taken for the hole catholike church, therefore I would aduise you, to come into the same with vs. You see al the men of this realme do condempne you. And why will you be so singular?

Phil. I haue sayd, and styll doo saye, that yf you can be able to proue it vnto me, than I will be of the same. But I am sure, that the

churche whyche you make so muche of, is a false church, and a synagoge of Sathan. And you with the learned men of this realme doe persecute the true churche, and condemne suche as be righteouser then you.

Chaun. Do you heare (mayster doctor) what he saieth? that the Churche of Rome is the diuell.

Nay the deuils daughter.

Chadsey. I wishe you did think more reuerētly of the church of Rome. What wil you say, if I can shewe you out of S. Austin in his epistle writen to pope Innocentius, that the whole generall coūcel of Cartage did allowe the churche of Rome to be chefest ouer al other Philpot. I am sure you maye shewe no suche thing. And with that he fette the booke of S. Augustin, and turned to the Epistle but he coulde not proue his allegation manyfestlye, but by coniectures in this wyse.

Thou falsifiest S. Austyne Chadsey.

Chadsey. Here you may se, that the coūcell of Cartage writing to Innocētius the byshop calleth the sea of Rome the Apostolike sea. And besydes this, they wryte vnto hym, certifyeng hym of thynges done in the councel, for the condemnation of the Donatistes: requiring his approbations in the same. Whiche they wold not haue doone, yf thei had not taken the church of Rome for the supreme heade of others. And more-

moreoner you maye see, howe S. Austine doth proue the churche of Rome to be the catholike church, by continuall succession of the byshope vntyll his tyme, whiche succession we can proue vntyll our days. Therfore by the same reason of Saint Austin, we say now, that the churche of Rome is the catholike churche.

The successiō of false bishop: and not of Christ. s faithe.

Philpot. Mayster Doctor, I haue considered howe you doo way S. Austine. And contrary to his meanyng and wordes you wold inferre youre false conclusion. As concernynge that it was called by hym the Apostolical sea, that is not materiall to proue the Church of Rome nowe to bee the catholyke churche. I wyll graunt it nowe that it is the Apostolike sea, in respecte that Paule and Peter dydde ones there preache the gospell, and abode for a certayne season. I woulde ye coulde proue it to bee the Apostolicall sea of that trewe relygion and synceritie, as the Apostles left it, and dyd teache the same: The whiche yf ye can doo, you myght boaste of Rome, as of the Apostolicall sea. Otherwyse it is now of no more force, than yf the Turke at Antioche and at Hierusalem, shuld boast of the apostolike seas, bicause the Apostles ones did there abide, and founded the Churche of Christe. And where as by that, the whole councell of Carthage dyd write vnto pope Innocentius certifyeng hym of that was doone in the generall councell, & wyllyng hym to set his helpyng hande to the suppressyng of the Dona-

A false conclusion in

tistes, as they had done. That fact of the coffi-
cell proueth nothing the supremacy of the bi-
shop of Rome, no more then yf the hole con-
uocation house nowe gathered togyther, and
agreyng vpon certayne articles, myght sende
the same to some byshop, that vppon certayne
impedimentes, is not present, wyllynge hym
to agree therto, and to set them forthe in his
dioces. The which facte dothe not make any
suche byshop of greatter auctoritie than the
reste, bycause his brotherly consent is requi-
red. And touchyng the succession of the bys-
shops of Rome brought in by saynt Austin,
maketh nothyng nowe thereby, to proue the
same the catholike churche, onelesse you can
conclude with the same reason as S. Austin
doothe. And the rehersall of the succession of
the byshoppes doothe tende to this onely, to
proue the Donatistes to be heretikes, bycause
thei beganne as well at Rome as in Affrica,
to founde an other churche, then was groun-
ded by Peter and Paule, and by their succes-
sours, whom he reciteth vntyll his tyme, whi
che all taught no suche doctrine, neyther no
suche churche, as the Donatistes. And if pre
sently you be hable to proue by the succession
of byshops of Rome (wherof you doo glorye,
that no such doctrine hath ben taught by any
of the successours of Peters sea, as is nowe
taught and beleued of vs, you haue good re-
son agaynst vs. Otherwyse it is of no force,
as I am hable to declare.

Chaun Wel maister doctor, you se we
can do no good, in persuadyng of him:
let vs mynyster the articles, whyche
my lorde hath left vs vnto hym. Howe
say

saye you master Philpot to these articles? M. Jhonson I praye you wryte his aunsweres.

Philpot. Maister Chauncellour, you haue no authoritie to enquire of me my beliefe in suche articles, as you go aboute, for that I am not of my lorde of Londons diocesse, & to be brefe with you, I wil make no further answer herin, than I haue already to the bishop

Chaun Why then let vs go our waies and let his keper take him away.

Thus endeth the vii. parte of this tragedie.

The nexte daye in the mornyng betyme the bishop sent one of his men vnto me, to cal me vp into his chapel to heare Masse.

Maister Phylpot wher be you? The bishops mā.

Phil. Who is that calleth me?

B. man. My lordes wyll is you should ryse, and come to heare masse, Wil you come or no?

Phil. My stomacke is not verye good thys mornyng: you may tell my lorde I am sycke. After this the keper was sente to brynge me to my lorde.

Keper. Maister Phylpot, you muste ryse, and come to my lorde.

Phil. I am at your commandement maister keper, as sone as I can, and going out of the

pry-

pryson, he asked me, sayeng:

Keper. Wil you go to masse?

Phil. My stomacke is to rawe to disgest suche rawe meates of flesshe, bloude, and bone this morning. After this my keper presented me to the bishop in his hall.

London. Maister Philpot, I charge you to answer to such articles, as my chaplayne maister Dee, and my Regester, haue from me, to obiecte against you: go and answer them.

Phil. My lorde, Omnia iudicia debent esse publica, All iudgementes ought to be publike Therfore yf your lordshyp hath any thyng to charge me laufullye withall, lette me bee in iudgement laufully and openly called, and I wyll answere accordyng to my duetie, otherwyse I wyll not.

London. Thou arte a foolishe knaue I see well ynough. Thou shalte answere whether thou wilte or no go thy waies with them I saye.

Phil. I may well go with them at your lordshyps pleasure, but I wyll make theym no further answere than I houe sayde already.

London. No wylte thou knaue? Haue hym away, and set hym in the stockes, what folish knaue?

Philpot. In dede (my lorde) you handle me with others, lyke fooles: and we must be content to bee made fooles at your handes: stockes and violence is your byshoplike almose. You go about by force in corners to oppresse

and

vs and be ashamed, that your doynges should come to lyght. God shorten your cruel kyngdome for his mercies sake. And I was putte by and by into the stockes, in a house alone, separate from my felowes. God bee praysed, that he hath thought me worthy to suffer any thyng for his names sake. Better it is to sit in the stockes of this worlde, than to syte in the stockes of a damnable conscience.

Marke here the proceedyng Ex officio.

The nexte daye after, anhoure before day the byshop sent for me agayne by the Keper.

MAster Phylpot arise: you muste come to my lorde. Keper.

Phil. I wonder what my lorde meanethe, that he sendeth for me thus earely: I feare he wyl vse some violence towardes me, wherfore I pray you make hym this answer, that yf he sende for me, by an order of lawe, I wyll come and answere: otherwyse since I am not of his diocesse, neither he is myne Ordinary, I wyll not (without I be violently constrayned) come vnto hym.

Keper. I wyll goo tell my lorde what aunswere you make, and so he went away to the bishop, and immediatly retourned with two of the bishops men, sayeng that I muste come whether I would

Phil. If by violence, any of you wyl enforce me to go, then I muſt go: other wyſe I wyll not. and then one of them take me wyth force by the arme and leade me vp into the bishoppes galery.

Lond. What: thou art a fooliſhe knaue in dede, thou wilt not come, wythoute thou be fette.

Phil. I am brought in dede my lord, by violence vnto you, and youre cruelitie is ſuche, that I am afrayd to come before you, I wold your lordſhip would gently proceede againſt me, by the lawe.

London. I am blamed of the lordes the byſhoppes, for that I haue not diſpatched thee er this. And in fayth I made ſuite to my lorde Cardinall, and to all the Conuocation houſe, that they wolde heare the. And my lorde of Lincolne ſtode vp, and ſayde, that thou were a frantike felow, and a manne that woulde haue the laſt woorde. And they al haue blamed me, bycauſe I haue brought the ſo often before the lordes openly, and they ſay, it is meat and drinke to you, to ſpeake in an audience, you glory ſo of your ſelfe. Wherfore I am commanded to take a farther order with the. And in good fayth if thou wilt not relente, I wyll

make

make no farther delaye. Mary, if thou wilt be cõformable, I will yet forgeue the all that is paste: And shalt haue no hurte for anye thynge that is alreadye sayd or done,

Phil. My lorde, I haue answered you alredy in this behalfe what I wyl do. And as for the reporte of master White bishop of Lincolne I passe not: who is knowen to be myn enemy for that I beyng archedeacon dyd excommunicate hym for preachyng naughty doctrine. If Christe my maister were called a madde man, it is no meruayle thoughe you counte me frantik.e

London. Hadst not thou a pyg brought the thother daye, with a knyfe in it? Wherfore was it (I pray thee) but to kyll thy self? Or as it is told me (mary and I am cõseiled to take hede of the) to kyl me: but I feare the not, I trowe I am able to treade the vnder my fote: doo the best thou canste. Keper.

Philpot. My lorde, I cannot denye that there was a knyfe in the pygges healye, that was broughte me. But who putte hym in, or for what purpose I knowe not, onelesse it were, because he that sent the meate, thought I was without a knyfe, and so putte hym in. But other thynges youre lordeshyppe needeth not to feare: for I was neuer without a knyfe, since I cam into prison. And touching your own person, you shulde liue long, if you shuld lyue vntyl I wold go about to kyll you. And I cõfesse by violence your lordshyp is able

to ouercome me.

London. I charge the answeres to myne articles. Holde him a boke. Thou shalt sweare to answer truly, to al such articles, as I shal demaunde the of.

Philpot. I wyl fyrst know your lordshyp to be myne Ordinary, before I sweare herein.

London. What? we shall haue an Anabaptiste of thee, whiche thinketh it not lawful to sweare before a Iudge.

Philpot. My lorde, I am no Anabaptiste, I thynke it lawful to sweare before a competent iudge, beyng lawfully requyred, but I refuse to sweare in these causes before your lordshyp because you are not myne Ordinary.

London. I am thine ordinarye, and here doo pronounce by sentence interrogatorye, that I am thyne ordinarye, and that thou arte of my diocesse: and here he badde calle in mo to beare witnesse. And I make thee (takynge one of his seruauntes by the arme) to be my notary. And now herken to my articles, to the whiche (when he had red them) he monished me to make aunswere. And said to the keper, fette me hys felowes, and I wil make theim to bee wytnesse agaynste hym. In the meane whyle came in one of the sheriffes of London whom the bishop callyng for two chaires, placed by hym, sayenge: Maister sheriffe

sheriffe I would you shuld vnderstand howe I doo procede against this man. Maister sheriffe you shall heare what artioles this man doth mayntayne. And so he red a rablement of fained articles, that I shulde denye baptisme to be necessary to theim that were borne of christen persons. That I denyed fastynge and praier, and all other good deedes. And that I maintayned onely bare faith to be sufficient to saluation, what soeuer a man did besides. And I mayntayned God to be the authour of al sinne and wickednes.

Phil. Ha, my lorde haue ye nothynge of truthe to charge me withall, but ye must be fayne to imagine these blasphemous lyes against me. you might as well haue sayde, I hadde kylled your father: the scriptures say, that God wil destroye al them that speake lyes. And is not your lordship ashamed, to say before thys worshipful gentleman (who is vnknowen to me) that I maintaine these abhominable blasphemies, whiche you haue rehersed, whiche yf I didde maintayne, I were well worthye to be counted an heretike, and to be burned an hundred tymes, yf it wer possible.

London. I doo obiecte them vnto thee to heare what thou wilt say in them, & how thou canst purge thy self of them.

Phil. Then it was not iustly said in the beginnyng of your lordshyp that I dyd maynteyne them, synce almost I hold none of al those articles

ticles you haue red, in form as they are writē.

London, Howe saiest thou? wilte thou answere to them or no?

Philpot. I wyll fyrste knowe you to be myne Ordinary, and that you may laufully charge me with suche thynges, and then afterwarde beyng laufully called in judgement, I wylle shewe my mynd fully therof, & not otherwise.

London. Well then, I wyl make thy felowes to be witnes against the: where are they? come.

Keper. They be here my lorde.

London. Come hither syrs, hold them a boke, you shal sweare by the contentes of that boke, that you shall (all maner of affections layde apart) say the truth of all suche articles, as you shalbe demaunded of, concernyng this manne here present, which is a very naughty man, and take you heede of hym, that he doothe not deceyue you, as I am afrayed he dothe you muche hurte, and strength you in your errours.

Prisoners. My lorde we wyll not sweare, except we knowe wherto, we can not accuse him of no euylle, wee haue been but a while acquainted with hym.

Phi. I wonder your lordshyp knowynge the lawe, wyll go about (contrary to the same) to haue infamous persoues to bee wytnesses: for your lordship doth take thē to be heretikes, & by the lawe an heretike can not be a witnes.

Lon.

London. Yes one heretike agaynste an other maye be wytnesse well ynough. And maister sherif, I wil make one of them, to be witnesse against an other.

Philpot. You haue the law in your own hand and you wyl doo what you lyste.

My prison felovves. No my lorde.

London. No wil? I wil make you sweare, whither you wil or no. I wene they be Anabaptistes (maister sherife) they thynke it not lawfull to sweare before a iudge.

Phil. We thinke it lawful to swear for a mā iudicially called, as we are not now, but in a blynde corner.

London. Why then, seynge you wil not sweare against your felowe, you shall sweare for youre selfes, and I do here in the presence of M. shirif, obiecte the same articles vnto you, as I haue don vnto hym, and do requyre you vnder the payne of excommunication, to answere particularly e vnto euerye one of theym, when you shalbe examyned as you shalbe, by and by examyned after, by my Regester and some of my chaplaynes.

My lorde we wyll not accuse oure selues. If any man can lay any thyng against vs, we are here redy to make answere thereto: otherwyse we praye Prisoners.

youre

your lordeshippe not to burthen vs, for some of vs are here before you, we know no full cause why.

London. M. sherif I will trouble you no longer with these frowarde men. And so he rose vp, and was goynge awaye, talking with maister sherif.

Philpot. Maister Sherife, I pray you record, howe my lorde proceedethe agaynste vs in corners, without all order of lawe, haueynge no iuste cause to lay agaynst vs. And after this, we were all commanded to be had away. And I was commaunded to be put in the stockes, where I sat from morynge vntil nyght, and the keper at nyght vpon fauour lette me out.

The sunday after the bishop came into the cole house at night with the keper, and vewed the house, sayeng that he was neuer here afore. Whereby a man may gesse, how he hath kept Goddes commaundement in visitinge the prisoners, seynge he was neuer with theim that haue bene so nigh his nose. And he came not then for any good zeale, but to viewe the place and thoughte it to good for me, and therefore after supper betwene eyght and nyne he sent for me, sayeng:

London. Syr, I haue great displeasure of the Quene and the counsel, for keping you so long, and for let tynge

tynge you haue so much lybertie. And beſides that you be ponder, and ſtregh then ȳ other priſoners in their errors, as I haue layde wayte for your doynges, I am certified of you wel inough. I wil ſequeſter you therfore from thē and you ſhall hurt no mo as you haue done. And I wil out of hand diſpatch you, as I am commaunded, onles you wilbe a conformable man.

Philpot. My lorde, you haue my body in your cuſtody, you may tranſpert it whyther it pleſe you. I am content. And I would you would make as quick expedition in my iudgement as you ſaye: I long therefore: and as for conformitye I am readye to yelde to al truthe: yf any can bryng better then I.

London. Why? you wil beleue no man but youre ſelfe, what ſo euer they ſaye.

Phil. My beleife muſte not hange vpon mens ſayinges, without ſure auctorite of Goddes woorde, the whiche yf any body can ſhewe me, I will be plyant to that. Other wyſe I cannot go from my certain faith to an vncertayn

London. Haue you then the truth only?

Phil. My lorde I will ſpeake my mynde freely vnto you, and vpon no malice I beare you before God. You haue not the truthe, neyther are you of the churche of God. But you perſecute bothe the truthe, and the true churche of God, for the whiche cauſe you can not proſpere long. You ſee God doth not proſper youre doynges accordynge to youre expectation, he

hath of late shewed his iuste iudgement a-gaynst one of your greatest doers, who by re-porte, dyed myserably. I enuy not your autho-rittie you are in. You that haue learnynge should knowe beste howe to rule. And seyng God hathe restored you to your dignitie and lyuyng agayne, vse the same to goddes glorye, and to the settyng forth of his true religion: otherwyse it wyll not contynue, doo what you canne.

Lond. With this saying he was appau-sed, and sayd at length: That good mā was punyshed for suche as thou arte. Wher is the keper, come let hym haue hym to the place that is prouyded for hym. Go your way before. And he fo-lowed me, callynge the keeper aside, commaundynge to kepe all men from me, and narowely to serche me, as the sequele did declare, and brought me to his priuy doore, that goth into the chur-che, and cōmanded two of his men to accompany the keper, and to se me pla-ced. And afterwards I passed through Poules vp to the lollardes tower, and afterwarde turned alonge all the west syde of Poules through the wall, and passynge through fyre or seuen doores, came to my lodgynge thorough many straites, wher I cald to remembrance that straite is the way to heauen. And

it is

it is in a tower ryght on the other syde of lollardes tower, as hygh almost as the battlemētes of Paules. viii. fote in bredth & xiii. of length, & almoste ouer ẏ prison where I was before, hauynge a wyndowe openyng towards the east by the which I may loke ouer the tops of a great mainy of houses, but se no man passyng into thē. And who so walketh in the bishops vtter galery, going to his chapel, may se my wyndow and me stāding in the same: And as I was come to my place, the keper pluckte of my goune, & serched me very narowly & toke away pennar, inkhorn, girdle, & knife: but as god would I had an inkling a litle before I was cald, of my remouyng, & therupon made an arrād to ẏ stoole, where ful sore against my wil I cast away many a sweete letter and frendely, but that I had wrytten of my last examination before, I thruste into my hose, thinking the next day to haue made an ende therof, and with goyng it was fallen downe to my legge, the whiche he by felyng dyd soone espye, & asked what that was? I said they were certaine letters. And with that he was very busy to haue them out. Let me alone, sayde, I, I wyl plucke them out,

And with that I put in my hande, ta-
kynge twoo other letters therein, and
brought vp the same writynge to my
codpece, and there left it, geuyng hym
the other twoo letters that were not of
any great importance. The which for
to make a shewe, that they hadde bene
waighty, I beganne to teare as well
as I could, tyll they snatched them frō
me, and so deluded him (I thanke god)
of his purpose. After this he went his
waye, and as he was goynge, one of
them that came with hym, sayd, that I
did not deliuer the writynges I had in
my hose, but twoo other letters I had
in my hande before. No did, quod he: I
will go serche hym better, the which I
hearyng, conueied myne examination
I had written, into an other place, be-
syde my bed, and toke all the letters I
had in my purse, and was tearynge of
them when he came agayne, and as he
camme, I threwe the same oute of the
wyndowe, sayeng that I herd what he
said. Wherfore I did preuent his sear-
chynge agayne, wherof I was ryghte
gladde. God be prayed that gaue me
that present shyfte to blynde their eies
from the knowledge of my writinges,
the which yf they had knowen, it wold
haue

haue beene a greate occasion of more straiter keppinge and lokyng vnto, although they looke as narrowely as they may.

The next daye after my keper came before day in the morninge, to call me doune, and so was broughte doune into the vvardrobe vvhere with the keper I vvas left, and ther contynued all the day. But after diner, I vvas called doune into his chapel before the bysshop of Lõdon, the bisshop of S. Dauids, M. Mordaunt, one of the quenes councell, maister Archedeacon of London: and before a great meiny mo Balamites, and the bisshop spake vnto me in this vvise.

SYr, here I obiect and lay vnto you in the presence of my lorde of S. Dauids, and of M. Mordant, and of these worshipfull menne, these articles here in this Libell conteyned, and openly redde them, to whom when I wolde particularly haue answered to somme of his blasphemies, he wouldе not permitte me. But sayde I shouldе haue leasure ynoughe to saye what I wouldе when he had sayd: and to these here I adde an other schedule. Also I require the to aunswere to the Cathechisme sette foorthe in the scismaticall

tyme of kynge Edwarde. Also I wyll the to aunswere to certayne conclusyons, agreed vpon bothe in Oxford and Cambridge. And here I dooe brynge foorth these wytnesses agaynst thee, in thyne owne presence, namely my lord of S. Dauids, maister Mordant, and mayster Harpesfielde, with as many of you as were presente in the disputation he made in the conuocation house wyllyng you to testifye (of your othes taken vpon a boke, his stubburne and vnreuerent behauior, he did there vse agaynste the blessed sacramente of the aultar: Geue me a booke, and receauyng one, he opened the same, sayeng: I wylle teache hym here one tricke in our lawe, which he knoweth not, that is, My lorde of S. Dauids bicause you are a bishop, you haue this priuiledge, that you may swear Inspectis euangeliis, & non tactis, by lookyng on the gospelle boke without touchyng the same. And so he opened the boke in his syght, and shutte it agayne, and caused the other to put theyr handes on the booke, and toke their othe. And willed them to resort to his regester, to make their depositions, whā they myght be best at leysure. And afterwardes he tourned to me,

me, and sayd. Nowe syr, shall you answere in twoo woordes, whether you will answere to these articles, whiche I haue layde vnto you directely, yea, or naye.

Phil. My lorde, you haue tolde a long tale against me, conteynyng many grenge blasphemies, which can not be answered in two woordes: besydes this, you promysed me at the begynnyng that I should say what I coulde for my defence. And nowe wylle ye not geue me leaue to speake? What lawe is this?

London. Speake yea, or naye. For you shall saye no more at this tyme: The cause was (as I gesse) that he sawe so many gathered to heare.

Phil. That my two woordes you wouldе haue me speake shall be this: I haue appealed frō you, and take you not for my sufficient iudge

London. In dede (maister Mordant) he hath appealed to the kynge and to the Quene, but I wil be so bolde with her Maiesty, to staye that appeale in myne owne hande.

Philpot. You wyl doo what you lyste my lorde, you haue the lawe in your handes.

London. Wylte thou answere or no?

Philpot. I will not answere otherwyse than I haue sayde.

London. Regester, note his answer that he maketh.

Philpot. Knocke hym in the heade with an

hatchet, or set vp a stake and burne me out of hande, wythout farther lawe, as well you maye doo so, as doo that you doo, for al is wythoute order of lawe. Such tyranny was neuer sene as you vse nowe adayes. God of hys mercye destroy your cruel kingedome. And whyles I spake this, the bishop went away in haste.

S: Dauid. Maister Philpot, I pray you be quiete, and haue pacience with you.

Phil. My lorde, I thanke God I haue pacience to beare and abyde al youre cruel intentes agaynste me, not withstandynge I speake thus earnestly beynge moued therunto iustly to notifie your vniuste and cruell dealynges of men in corners, wythoute al due order of lawe.

At night I was conducted by three or foure to my colehouse, and in the morning the next day called doune betyme by my keper, and brought againe into the warderobe, where I remayned vntyll the bishop had herd his masse, and afterwarde sente vp for me into his inner parlour, and there he called for a chayre to sitte downe, and broughte his infamous Libell of his forged articles in hys hande and sate doune, willing me to drawe nere vnto hym, and sayd.

I Am this day appointed to tary at home from the parlyaments house to examine you and your fellowes, vpon these articles, & you stande dalyeng with me, and wyll nei-

neither aunſwere to nor kno. Iwis all your exceptions will not ſerue you. Will it not be a fayre honeſtie for you (thinke you) that when thou comeſt afore my lorde Mayre and the ſheriffes, and other worſhipfull audience, when I ſhall ſay before them all, that I haue had thee theſe many tymes before me, and before ſo many learned men, and thā thou couldeſt ſay nothyng, for that thou ſtandeſt in, for all thy bragges of learnynge, neyther wouldeſt anſwere directely to any thynge.

Phil. My lorde I haue tolde you my mynde playne ynough, but yet I doote not intende to loſe that priuilege the lawe geueth me, the whiche is free choyſe to anſwere, where I am not bounde, and this priuilege will I cleaue vnto, vntyll I be compelled otherwyſe.

London, Wel, I percepue you wil play the obſtinate foole. Laye thyne appellation when thou commeſt in iudgement, and anſwere in the mean while to theſe articles.

Phil. No my lorde, by your leaue I will not aunſwere to theym, vntyll my lawfull appeale be tryed.

London. Well, thou ſhalt heare theim, and with that he began to reade them.

Philpot. I ſhancke backe into the wyndowe, and looked on a booke, and after he had redde them ouer, he ſayd vnto me.

London.

London. I haue reade theym ouer, al-
though it hath not pleased you to heare
me. I meruayle (in good faythe) what
thou meanest, to bee so wilfull, and so
stubburne, seyng thou mayst doo well
ynough yf thou lyst. It is but of singu-
laritie, doest thou not se all the realme
against thee?

Phil. My lord, I speke vnto you in the wit-
nesse of God, before whome I stande, that I
am neyther wedded vnto myne owne wil, nei-
ther stande vpon myne owne stubburnesse or
singularitie, but vpon my conscience instruc-
ted by Goddes worde. And yf your lordshyp
canne shewe better euidence then I haue, for
a good faythe, I will folowe the same.

London. What? thou wilt not (lo) for al
that: well all that is past, shalbe forgo-
ten, and be conformable vnto vs? I wis
thou myghtest fynde as muche fauour
as thou wouldest desyre.

Phil. Then I perceyuyng that he fauored so
muche on me, thoughte it good to geue hym
som comfort of relentyng, to the end I myght
openly geue hym and his hypocriticall gene-
ration openlye a further foyle, perceauyng
that they dare reason openlye with none, but
with suche as bee vnlearned, and for lacke of
knowelege, not hable to aunswere, or elles
with suche as they haue a hope, that for feare
or loue of the worlde will recant. I sayd, My
lorde, it is not vnknowen to you, that I haue
openlye in the audience of a greate number,

stan-

stand to the mayntenance of these opinions I am in, & by lernyng dyd offer to defend them. Therfore my Lorde, I would it myght openly appeare to the, worlde, that I am wonne by learnynge, or els what wyll they saye, but that eyther for feare or lone of the worlde, I am without any iuste grounde tourned from the truthe. And yf I haue any kynde of learnyng openly shewed, I shall be as conformable as you may require me.

London. Yea marye, nowe you speake somewhat lyke a reasonable manne. Iwis you myght haue hadde a greate deale more fauoure in my house, and libertie than you haue hadde. And you shall lacke nothyng that is within my house, call for it, and you shall haue it. And what is it, that you wold openly by lerning somewhat be satisfied: tel me.

Phil. My lorde, I haue openly sayde, and doo beleue it also, that your sacrifice of the masse is no sacramente.

London. What: doo you denye the presence of Christ in the sacrament?

Phil. No my lorde, I denye not the presence of Christe in the sacrament, but I haue denyed the sacrament of the altar, as it is vsed in your masse, to bee the true sacramente of Christes institution. And syth it muste bee proued a sacrament, or there can be any kynd of presence graunted.

London. Why, doo you deny the masse to be a sacrament? I praye you what

is

is a sacrament? is it not the signe of a holy thing, as S. Austin doth define it?

Phil. Yes verily that it is.

London. Then I make this argument vnto you. A sacrament is the signe of a holy thyng: but the masse is the signe of a holy thing, ergo it is a sacrament.

phil. You muste adde to thys youre maior, or fyrst proposition, as S. Austine dothe meane that a sacramente is the signe of a holy thyng institured of God and commanded: for other wyse it can be no sacramente, for all men can not make a sacrament.

London. I graunte that, and suche a signe of a holye thynge is the Masse of Christes institution.

Phil. I deny that my lorde.

London. I wyll proue this by S. Austin by and by. I wylle goe shewe you the booke, and you shall haue any booke I haue, that you wyll demaunde. Hoe? who is without there? call me maister doctour Chadsey, maister Archdeacon, maister Cousyns, and other chaplaynes hyther.

Here my lorde. M. doctour Chadsey is gone to Westmynster: and maister Archedeacon was here euen nowe.

London. Maister Cousyns, I praye you examyne hym vpon these articles, and wryte his answere he maketh to euery

one

one of them. I wyl go cramyne his fe-
lowes, and sende you S. Austine by
and by. I fynde this manne more con-
formable than he was before.

Cosyns. I truste my lorde you shal fynde
hym at lengthe a good catholike man.
Mary here bee a syghte of heresies, I
dare say, you wyl holde none of theim
neither stande in any of theim, Howe
say you to the syghte?

Phil. Maister Cousyns I haue tolde my lord
already that I wyll aunswere to none of these
articles he hathe obiected againste me. But yf
you will with learnyng aunswere to that why-
che is in question betweene my lorde and me,
I will gladly heare and common with you.

Cosins. No will you? Why what is that
then, whiche is in question betweene
my lorde and you?

Phil. Whether youre masse bee a sacramente
or not

Cosins. What? the masse to be a sacra-
ment? who euer doubted therof?

Phil. If it be an vndoubted truthe, you may
the sooner proue it: for I doubt much therof

Cosins. Why I wyll proue it. It is the
signe of a holy thyng: Ergo it is a sa-
crament.

Philpot. I deny your antecedent.

Cousins. What wil you so? than ther is
no reasonyng with you. Thus maister
Cousyns gaue ouer in the playne fielde, for
wante

want of farther proofe. And than the mooste masse chaplayne began to speake for his occupation, and with that maister Harpesfielde came out from my lord with saincte Austines epistles sayinge.

Harpsfield My lord hath sent you hither S. Austine to looke vpon. And I praye you loke what he sayth in a certaine epistle, whiche he writeth, I wyll reade ouer the hole. Here may you heare the celebration of the masse, and howe he reproueth them that went a hawkyng & huntyng before the celebratiō of the same, & that on the sabaoth & holy dais

Phil. I perceyue the contentes of this Epistle. And I see nothyng herein agaynste me. neither any thing that maketh for the proofe of your sacrament of the masse.

Harpef. No: doth he not make mention of the masse, and the celebration therof. What can be spoken more playne?

Phil. Mayst Austin meaneth of the celebration of the communion and of the true vse of the sacrament of the body & bloud of Christe & not of your priuate masse, whiche you of late yeres haue erected in the steade therof. For thys worde Masse hath ben an olde terme attributed to the communion, euen frome the primatiue churche. And I pray you tell me, what Missa dothe signifye, I thynke not many that say masse, can write it.

Cosins. No can? that is meruaile.

Phil. Then tell it you can. But maister Cosyns and my mooste masse chaplain wer dōbe

lon-

lookyng vpon mayster Harpesfield for helpe, and at length he spake.

Harpesfild. You thynke it cometh of the Hebrue word Missahe, as though none were seene in Hebrue but you.

Philpot. I haue not gone so long to schole, to derive the signification of Missa, whiche is a latin worde out of Hebrue. But I haue lerned to interprete Greeke wordes by Greeke, and Latin by Latine, and Hebrue by Hebrue. I take the communion to bee called Missa, à Mittendo, of such thynges as at the celebratiō of the communion was sent by suche as wer of abilitie, to the reliefe of the poore, wher the riche brought after their deuocion and habilitie, and required the minister in the celebration of the communion, to pray vnto God for theim, and to accepte their common almesse, whyche they at suche tymes dyd sende for the healpe of their poore brytherne and systers. And for this cause it was called Missa, as learned men doo wytnesse. At which celebration of the masse all that were presente dydde communicate vnder bothe kyndes, accordynge to Christes institution, as they dyd in sayncte Augustines tyme. But onelesse you can shew that your masse is vsed as that was, you shall neuer by the name of Masse, (whyche sayncte Augustine attributed to the trewe vse of the Communion) proue your priuate masse to be a sacrament, onelesse you can proue the same vse nowe to bee in youre masse, as was then: which is cleane contrary.

Harpsfild. What? deny you the masse to

be

be a ſacramente? for ſhame ſpeake it nat.

Phil. I wyll not be aſhamed to denye it, if you can not proue it.

Harpſfild Why it is a ſacrifice, which is more then a ſacrament.

Phil. You maye make of it as muche as you lyſte, but yet ſhall you neuer make it a ſacrifyce, as you ymagin therof. But fyrſt it muſt be a ſacrament, for of the ſacramente you deduce your ſacrifice.

Harpſ. Why, doth nat chriſt ſaye, This is my body? and doth nat the prieſt pronounce the ſame, that Chriſt did?

Philpot. The pronunciation is not onely ynough, onelelle the wordes be ther withall applied to the vſe as Chriſt ſpake them to. For though you ſpeake the wordes of baptiſme ouer water neuer ſo many tymes, yet there is no baptiſme onlelle ther be a chriſtian perſon to be baptiſed.

Harpſfild. Maye that is not like: for Hoc eſt corpus meum, is an indicatiue propoſicion, ſhewynge a worcking of God in the ſubſtaunce of bread and wine.

Phil. It is not onely an indicatiue propoſition, but alſo imperatiue or commaundynge. For he that ſayd, Hoc eſt corpus meum, ſaid alſo accipte manducate, take ye, eate ye. And excepte the former parte of Chriſtes inſtitution of Chriſtes ſacramente be accomplyſhed, accordyng to the commaundemente, the latter parte This is my bodye, can haue no verification: take it whiche waye ye wyll, and howe

ye

you well.

Why than, you wil make the sacrament to stande in the receyuyng & that receauing maketh a sacrament.

Motovve Masse chaplaine.

Phil. I doo not saye, that the receiuinge maketh it the sacrament onely, but I saye, that a common receiuinge muste nedes be concurrent with the true sacrament, as a necessarye membre, without the whiche it can not bee a sacramente: because Christ hath made this a principall parte of the sacramente, Take ye, eate ye, whiche ye doe not in youre masse, according to Christes institution. Wherefore it can be no sacramente, for that it wanteth of Christes institution.

Cosins. We do not forbid none to come to it. But as many as list, may be partakers with vs at the masse, yf they require it.

Phil. Nay that they shal not, though they require it. You wyll mynister but one kynd vnto them whiche is not after Christes institution. Besydes that you oughte before you goe to masse, to exhort all that be present, to make a sacrifice of thankes geninge for Christes passion with you, and to exhorte them to be partetakers with you accordinge to Christes commaundement, sayeng vnto all that be presente, Take ye, eate ye. And likewise by preachyng shewe foorth the lordes deathe, whiche you doo not.

Cosins. What and yf all thynges be done euen as you woulde haue it. And whiles the minister is aboute to mini-

ster the sacrament before any haue receaued it, there ryse a soden hurly burly, that the cōmunicantes be compelled to go away: is it not a sacrament, for all that none hathe communicated besyde the priest?

Philpot. In this case where all thynges are appoynted to be deoue accordyng to Goddes worde, yf incident necessitie had not let, I can not saye, but it is a sacramente, and that he whiche hath receaued, hath receaued the true sacrament. After this the morow masse priest made this apishe reason.

Morowe Masse priest.

If the sacrament of the masse be no sacrament, onles all doo receaue it, bicause Christ said, take ye, eate ye, than the sacrament of baptisme is no sacrament, where there is but one baptised. Bicause Christ said to his apostles, go preache the Gospelle to all creatures, baptisyng all nations in the name of the father. &c.

Phil. Baptisyng all nations: in that sayeng of Christe, is a commaundement to the Apostles, to baptise all sortes of men, and to exclude none that doo beleue, be he Gentile or Jewe, not meanyng al at ones, for that were impossible. And ther is many examples that baptisme may be singularly ministred to one person, as we haue example in Christe baptised of John, and in the Eunuche baptised of Philip, with many mo such lyke. But so haue you not of the sacrament of the body & bloud

of

of Christe, but contrarywyse by the expresse wordes of S. Paule, you are commaunded to vse it in a communion and participation of many togyther, the .xi. to the Corinthians. Quoties conuenitis ad manducandum, alius alium expectat, As ofte as you come togyther to eate (meanyng the lordes supper) tary one for an other. And also the mynyster in the celebration of the Sacramente, speaketh vnto all that be presente in Christes behalfe, to communicate with hym, sayeng, Take ye, and eate ye. Wherfore as many as be present and not communicate, do breake Gods commaundement in not receyuyng the same, and the minister is no iuste mynyster, that dothe not distribute the sacramente, as Christ dyd, to all that are presente, and where Goddes woorde is transgressed, there is not Christe present, and consequently is no sacrament.

Harpsfield. What would you haue it no sacrament, except it be a communion.

Philipot. I make it not so, but Goddes expresse woorde teacheth me so, yea also all the auncient wryters. As S. Chrysostome wryteyng vpon the Epistle to the Ephesians, saith that the oblation is in vayne, where as none dothe communicate with the priest. If by his iudgement the action of the priest alone is in vayne, where is no communion, howe canne that be a sacrament, whiche he calleth a vayn oblation, and a vayne standyng at the altar?

Cosins. You are suche an other felowe, as I haue not heard, that wil not haue the masse to bee a sacramente: you are no manne for me to reason withall.

Come, let vs go, poyntyng to the morowe masse chaplayne, we wyll leaue (maister Archedeacon) and hym togyther. And so they wente awaye. Afterwarde the archedeacon fell into ernest persuasions with me, sayeng;

Harps. Master Philpot, you and I haue bene of old acquaintance a long tyme we were scholefelowes, bothe in Winchester and in Oxforde many yeares, wherfore I must wyshe you as wel to doo as my selfe: and I praye you so to thynke of me.

Philpot. I thank you for your good wyll towardes me, but yf you be deceaued, as I am sure you are, I shall desyre you, not to wyshe me deceaued with you. For afore God I tell you playnely, you are hyghely deceaued, and mayntayn false religion, and be not those me you take your selues for. And yf you do not repent & leaue of your persecutyng of Christes flocke, you wyll go to the dyuell for it. Therefore consyder it in tyme, I gyue you warnyng, for in the daye of iudgement elles I shall be a wytnesse agaynst you, that I told you this here talkyng togyther.

Harpesfield. Fye, that is but your owne bayne syngular opynion. I perceaue you are styll now, that man you were in Oxforde.

Philpot. I trust you can report no notorious euyll, that euer you knewe by me there.

Harpes.

Harpesfield. I can say no euyll of your conuersation, but I knew you to be a studious man. Mary if you remember whan we mette in disputation in paruis, you woulde not lyghtely gyue ouer, and for that cause I speake that I haue sayde.

Philpot. Maister Harpesfielde, you know in the schooles at Oxforde, when we were yong men, we vsed stryue muche vpon vayngloyre, and vpon contention, more than for the truth. But nowe our yeares and sure tryer learnyng teache vs to fall to a truth, which must be our portion for euer. And yf I was then (in my tyme of ignorannce) earnest in myne owne cause, I ought nowe to bee earnest in my maister Christes cause, and in his truth. I knowe now that nothyng done vpon vaynglory and singularitie can please God. haue it neuer so goodly a shewe. Wherfore I pray you, iudge not so of me nowe.

Harpe. What? wyll you think your self better lerned than all the learned men in this realme?

Philpot. My faith hangeth not vpon the lerned of the worlde, but vppon the learned after Goddes worde.

Harpe. Well I wyll talke with you no more as nowe, but pray to God to open your harte.

Philpot. I pray God open both our heartes so boo more his wylle, then we haue done in tymes paste.

Come, let vs go, poynting to the morowe masse chaplayne, we wyll leaue (maister Archedeacon) and hym together. And so they wente awaye. Afterwarde the archedeacon fell into ernest persuasions with me, sayeng:

Harpsf. Walter Philpot, you and I haue bene of old acquaintance a long tyme we were scholefelowes, bothe in Winchester and in Oxforde many yeares, wherfore I must wyshe you as wel to doo as my selfe: and I praye you so to thynke of me.

Philpot. I thank you for your good wyll towardes me, but yf you be deceaued, as I am sure you are, I shall desyre you, not to wyshe me deceaued with you. For afore God I tell you playnely, you are vnghely deceaued, and maintayn false religion, and be not those wil you take your selues for. And yf you do not repent & leaue of your persecutyng of Christes flocke, you wyll go to the deuell for it. Therefore consyder it in tyme. I geue you warnyng, for in the daye of iudgement elles I shall be a wytnesse against you, that I told you this here talkyng together.

Harpesfield. Fye, that is but your owne vayne singular opynion. I perceaue you are styll now, that man you were in Oxforde.

Philpot. I trust you can report no notorious euyll, that euer you knewe by me there.

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Philpot. Maister Harpesfielde, you know in the schooles at Oxforde, when we were yong men, we dyd stryue muche vpon vayngloyre, and vpon contention, more than for the truth But nowe our yeares and sure tryer learnyng teache vs to fall to a truth, which must be our portion for euer. And yf I was then (in my tyme of ignorance) earnest in myne owne cause, I ought nowe to bee earnest in my maister Christes cause, and in his truth. I knowe now that nothyng done vpon vayngloyre and singularitie can please God, haue it neuer so goodly a shewe. Wherfore I pray you, iudge not so of me nowe.

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Harpe. Well I wyll talke with you no more as now, but pray to God to open your harte.

Philpot. I pray God open both our hearttes to doo more his wylle, then we haue doone in tymes paste.

Harpesfield. Hoo keper take him awaye with you.

Philpot. I praye you mayster Harpesfielde, telle me what thys pronoune Hoc dothe demonstrate and shewe in this indicative proposition as you call it, Hoc est corpus meum, This is my body.

Harpsfield. It doth demonstrate the substaunce of bread, which by the wordes spoken by the priest, and by the omnipotencye of God. is tourned into the substance of Christes very body.

Phil. Is the substaunce of the bread (as you say) tourned into Christes bodye?

Harpsf. Yea that it is.

Philpot. Why then Christes bodye receaueth dayly a great increase of many thousande peces of breade into his bodye. And than is hys bodye became nowe, whiche it was not before and by this you wold seme to make, that there is an alteration in Christes glorified bodye, whiche is a wicked thynge to thinke.

Harpsf. Than he set aboute agayne and remembringe better him selfe, and seyng the inconuenience of his firste assertion, of the tran-substantiation of the bread into Christes bodye, he sayde that the substaunce of breade after the wordes spoken by the priest was euacuated or vanished awaye by the omnipotency of God.

philpot. This is an other song, than you sayd

first

fyrste. And here you may see howe contrarye you ar to your selues. For in dede your schole men do hold, that the very substance of bread is really turned into the substaunce of Christes body. And nowe you perceyuyng of late the inconuenience which is obiected against you in that opinion, of late you are dryuen to ymagine a newe shyft: and say, the substance of bread is euacuated contrary to that youre churche hath fyrst beleued & taught. O what contrariette is there amonge you, and all to deface the syncere truthe.

Harpesfield. Is not god omnipotente? & can not he do, as he hath sayd?

Philoor. But his omnipotency wyll not dooe as you saye, contrarye to his woorde, and to his honoure: It is not goddes honour to include bodyly in a piece of breadde, and of necessitie to tye hym therto. It is not Goddes honour for you to make a piece of breade God and man, whyche you se before your face dothe putrifye after a certayne tyme. Is not Goddees omnipotency as hable to gyue his body with the sacramentall bread, as to make so many tournynges awaye of the breade as you doo. And that directly agaynst the scripture, whiche calleth it bread many tymes after the consecration. Are you not ashamed to make so many alterations of the lordes holy institution, as you doo? And to take away the substanciall parts of the sacramēt, as. Take ye, eate ye, drinke ye all of this. Do ye this in remembrance of me: and to place in their steades, he are ye, gose ye, knock ye, worshyp ye, offer ye, sacrifice ye for the quicke and the dead. If this bee not blasphemye to God and his

sacramente, to adde and to plucke awaye in this sorte: and that contrary to the myndes of all auncient writers, and contrary to the example of Christe and his apostles, tell me.

Harpesfield. I know you haue gathered the sayenges of the doctours together, whiche make for your purpose. I will talk no longer with you. And so to the end as is written afore.

The next day after dynner, I was brought into my lordes vpper hall, and there he called me before him and his Regester, and before doctour Chadsey, in the presence of two homely gentylmen, and a priest which I knewe not, sayenge:

I Do here laye vnto this man in youre presence, requiringe you to be witnesse against hym, as muche as you knowe in any of them, these articles, this booke of the Cathechisme made in kynge Edwardes dayes. Also these conclusyons agreed vpon, both in Oxford and Cambridge, also I laye vnto hym, that he hath despised the censures of the churche, and hathe standen accursed more then this twelue moneth, and neuer required absolution therof. Howe saye you, waste thou not accursed by my

lorde

lorde Chauncellour?

Phil. I was excommunicated by him wrongfully, and without any iuste cause. and wythoute ayder of lawe, beynge neuer personallye cyted.

London. Wyddeste thou not telle me the other day, whā I requyred the to come to masse, that thou waste excommunicated, and therefore by the lawe couldeste not heare masse? Howe longe hast thou ben thus excommunicate?

Phil. More than this twelfe moneth and this halfe.

London. Loo, you maye heare what he sayth, wryte it.

Phil. But as you wouldе haue wrytten that I haue sayd, I haue been thus longe excommunicated, so also let him wryte, that I did requyre of my lorde chauncelor that did excommunicate me, my absolucion, but he wouldе not geue it me, sayeng that I was excommunicatus ipso iure, because I was an heretike. as it pleased hym to call me, therfore accursed by youre lawe. and so commaunded me to prison, where I remayne.

Why do you not requyre absolucion at my lordes handes here now? A gentleman

Phil. Because he is not mine Ordinary, neyther hathe by the lawe any thing to doo wyth me of ryght.

London. What an obstinate foole is thys? I telle the, I will be thyne Ordinarye whether thou wilte or no.

Phil.

Phil. And bycause of this your buryghteous force towardes me. I haue appeled from you, and requyre you (maister Regester) that my appeale may be entred in writing.

London. Haue you hearde suche a frowarde felowe as this: he semed yesterdaye to be very tractable, and I had a good hope in him. I tell thee, thou arte of my diocese.

philpot. I am of Winchester diocesse, and not of London diocesse.

London. I pray you, maye not a manne be of two dioceses at ones?

philpot. No, that he can not.

London. Lo, wyll you see what an ignorant foole this is in the law, in the why che he woulde seme to be sene: I tel the a man may be of thre dioceses at ones, as if thou were borne in London by reason thereof thou shouldest be of my dioces: or els if thou were not borne, but haddeste a dignitie here, also thou arte to be counted of my diocese: or els by reason of thy habitation in my diocesse.

Philpot. In none of these respectes I am of your lordships dioces. But for all ye this wyl not folowe, that I dwellinge at Winchester am (at that present) of London dioces.

London. What wyl you lay therof, wilt thou recant, yf I proue it.

Phil. But what shall I winne if you do not?

Lon.

London. I wyll geue the my byshoprike yf I proue it not.

Philpot. Yea but who shall deliuer it me, yf I wynne?

London. Thou arte an arrogant foole. Entre theyr othes, and take those wytnesse depositions, I muste bee gone to the parliament house.

After this spake vnto me a prieste, standynge by, askynge me whether I was kynne to my lorde Ryche or no? A straunge kinseman of mine.

Phil. I sayd, he sayd so hym selfe vnto me, the other day, but howe I knowe not.

Chadsey. I heard hym say, that he was his very nygh kynseman.

Why then you and I muste be of kyn for he is my very nigh kynsman. Howe chaunce it that you and I bee of contrary iudgementes? Balaamit iaseman.

Philpot. It is no mo marueyle, for Christe prophecied, that the father shall bee deuided agaynst the sonne, and the sonne agaynst the father, for his truthes sake.

The Bala. You do holde (as I vnderstād) againste the blessed sacrament of the altar, and againste the holy masse.

Philpot, Yf you can proue it a sacrament, I wyll not holde agaynst you.

Balamir. What? proue it a sacrament? Doth not S. Paule saye: Quæ oculus non vidit, & auris, non audiuit, quæ præparauit Deus diligentibus, That such

thyn-

thynges as the eye hath not sene, neyther eare heard God hath prepared for them that loue hym.

Philpot. That sayeng of S. Paule concerneth nothyng your sacramente, but is ment of the heuenly ioyes, that be prepared for all faithfull beleuers.

The Bala. Why then I perceaue you vnderstande not S. Paule: by god you are deceiued.

Philpot. You ought not to sweare kynsman, yf you will I shall so call you, and without disworshyp of our kynrede, I vnderstand S. Paule as well as you, and know what I say. And with that shewed hym a Greke testament with Erasmus translation, and with the other also, demaundyng hym whiche texte he was beste acquaynted withall.

Balamit. I knewe greke too ones, as welle as you: I care not whyche you rede.

Philpot. You knowe them then all alyke, you vnderstande the one as well as the other.

With this my Balaamite kynsman departed in a furye.

¶ The next day after, I was brought before agayne after dyner, to the chapell and there my Balaamite kinsman (to perfite the scriptures, that a mans owne kinsfolkes shall be his enemies) came in with the bysshop, as a witnesse against me. And there the bysshop caused an other that came to hym vpon an other matter, to sweare also to be

a wyt-

a wytnesse agaynste me, whyche was a prieste also, sayenge:

YOu shall sweare to depose all the truthe of certayne articles you shall be enquired of concernyng this man. And here I (according to the lawe) doo brynge them forth in thy presence. London.

Phil. My lorde, I doo not agree to the production of them, but dooe appeale frome all thele and others your procedynges agaynste me. And require you maister Regester, that my appeale maye be entred, and I wyll gyue you for your labour.

Regester. Your appeale shalbe entred at leysure, whom doo you appeale unto & tell me.

Philpot. I appeale to a higher iudge, as to the lieutenant of the archbishoprike of Canterbury: for I know not who is byshop therof at this present. With that the byshop went away, and my Balaamite kynsman looked bygge vpon me, but sayde neuer a worde.

This I haue in haste scribled oute all myne examination hytherto, that that which hath ben done unto me in dark, myght come to lyght, & that the papistes vniust procedyngs and nakednes in theyr false relygion myghte be knowen to their confusion.

Jesus

Iesus is God with vs. Amen. 1555.

The examination of Ihon Philpot had on S. Andrevves daye last, before the bishop of Duresme, the B. of Chichester, the byshoppe of Bathe, the byshoppe of London, the Prolocutor, maister Christoforson, and doctour Chadsey, D. Morgan of Oxforde, mayster Hussey, of the Arches, D. VVeston, D. Harpsfielde Archedeacon, maister Cousyns, and maister Ihonson regester to the byshop of London in his palaice.

I Was coming being sent for with my keper, and the bishoppe of Lendon met me at his halle dore, and ful manerly plaied the gentleman Huscher, to bryng me before ye lordes, sayinge

London. My lordes, I shall desyre you to take some paines wyth thys manne he is a gentylman, and I woulde he shoulde doo well but he wyll, wylfully cast away hym selfe.

Duresme. Come hither sir, what is youre name?

Phil. My name is Philpot.

Duresm. I haue hearde of that name to be a worshipfull stocke, and synce you be a gentylman, doo as you maye lyue worshipfully among other gentlemen What is ye cause of your trouble now?

Phil. I tolde hym the cause as in my former

cra-

examinations is expressed.

Durelme. Wel, all causes set apart, wil you nowe bee a conformable man to the catholike faithe, and leaue all new fangled opinions and heresies? Iwis I was in Germanye with Luther, at the begynnynge of this, and can tell, howe they began. Leaue them, and folowe the catholyke churche thoroughout the worlde, as the whole Realme nowe dothe.

Phil. My lorde I am of the catholyke fayth, and desyre to lyue & die in the same. But it is not vnknowen to your lordeshyp, that I with others these twenty yeres haue be taught an other maner of fayth, than you now go about to compell vs vnto. Wherfore it is requisite that we haue a tyme to waigh the same, and to heare, howe it agreeth with goddes worde. For fayth is not ot a sodeyn, neither won neyther remoued, but as S. Paule sayth, Fayth commeth by hearyng, and hering by the word fides ex auditu, auditus per verbum.

Chichest. And if you wil geue me leaue my lorde, I wyl shew hym howe he taketh the sayeng of S. Paul amisse, as many other nowe adayes, alledgynge the same, doo, that they oughte not to be cōpelled to beleue: wher as s. Paule meaneth of infidelles, and not of the faithfull. And so. S. Austen writing against the Donatistes, saieth, that the

faith

faithfull may bee compelled to beleue)

Philpot. Saincte Bernarde (and it please your lordshyp) dothe take that sense of saincte Pauleas I do sayeng that Fides est suadenda, & non imponenda, Faith must be persuaded to a man, and not enioyned. And S. Austen speaketh of such as were throughly persuaded by manyfest scriptures, and yet wolde resyst of stubburne wylfuines.

Chichest. So Bernarde meaneth of infidels also.

Philpot. No my lorde that he dothe not: for he writeth not of the infidelles: but he writeth of suche as were deceyued by errours.

Chichest. My lorde of Duresme, I haue ben so bolde to interrupt your lordship of youre tale, I praye you nowe procede on.

Duresme. Maister Philpot, will you bee of the same catholike faith and church with vs, you were baptised in, & youre godfathers promised for you, and hold as we doo: and then may you be rydde out of trouble. I perceyue you are lerned, and it is pitie, but you should doo welle.

Phil. I am of the same catholike faith and catholike churche I was baptised vnto, and in that wyll I lyue and dye.

Duresme. That is well sayd, if you hold there, you can not doo but well.

Chichest. Yea my lorde, but he meaneth

other

otherwise than you do. Are you of the same fayth, your godfathers and godmothers were or no?

Phil. I can not tell what fayth they were of certainly, but I am of the faith I was baptized vnto, whiche is in the fayth of Christe, for I was not baptised in the fayth of my godfathers but in the fayth of Christ.

Christo. S. Austin sayeth that infantes are baptized in fide susceptorum, In the fayth of their godfathers.

Phil. S. Austin yet in so sayenge meaneth of the fayth of Christ, whiche the godfathers do or ought to beleue, and not otherwyse.

Duresme. Howe saye you, wyll you beleue as we do, and al the learned of the realme, or no: and bee of one churche with vs?

Phil. My lordes it is not vnknowen vnto you that ther hath ben alwayes two churches.

Chichest. Naye, that is not so, there is but one catholike churche.

Phil. I shal desyre your lordshippes to heare out my tale, and to take my meanynge, for I knowe there is but one true churche, but alwayes from the beginning there hath ben ioyned to the same true churche a false churche, aduersary to the true, and that was declared at the fyrst in Abell, and Caine: who persecuted and slew his brother, in whom (as S. Austine witnesseth) is represented the false and true churche. And after that as soone as God hadde chosen his peculiar people, and deliuered

L vnto

vnto them his sanctuary, holy statutes, and wyll, anone after the false churche, and ten of the .xii. tribes of Israell diuided them selues from the true churche of Juda & Beniamyn, and made to theim selues at Bethell, and set vp golden calues, and yet pretended therwith to serue God, and so abused his worde. Notwithstandyng God was displeased with them and ceassed not his wrathe, vntyll he had vtterly destroyed them

Chichest. I will graunt you, before the cōming of Christ ther were two churches in the olde lawe, but in the newe lawe, sence Christes cōmyng, you can not shewe it to be so, by the scripture.

Phil. Yes my lorde that I can, yf you wylle geue me leaue. After Christe had chosen his twelue apostles, was there not a Judas in the newe lawe, and a Symon Magus? And were not they of the false churche?

Chiche. Yea but I meane after the gospell was written, where can you finde me two churches after Christe had ascended, and sent the holy Ghost.

Phil. The Gospelle was within eyght yeres after the ascension written by S. Mathewe, and the writyng therof is not material to the declaration of these two churches, to haue bē always from tyme to tyme, as by examples it may be shewed. And yet as cuyl as my memory is, I remēbre in the new testament is mention made of two churches, as it appearethe in the Apocalyps, and also S. Paule to the Thessalonians maketh mention, that Antichriste

chuſt with his falſe generation ſhall ſytte in the temple of God, to the whyche Chicheſter replyed not.

Dureſme. The churche in the ſcripture is lykened to a great fiſhers net, which contayneth in it both good fyſhes and bad fyſhes. I truſte you wyll be of the better ſort and leane to the truth.

Phil. My lorde, it is my whole deſyre nowe to folowe that whyche is good, what ſoeuer I haue doone in tymes paſte, and to cleaue to Goddes truthe.

Dureſme. Do you ſo, and then ſhall you do well. It is almoſte nyghte my lorde of London; I muſt nedes be gone.

London. Nay my lorde of Dureſme I muſt deſyre your lordſhip, and my lord of Chicheſter, to tarye a little whyle. And before he had ſo ſaid, the biſhop of Bathe went his way, wythout ſayeng anye worde. What my lorde of Bathe wil you be gone? I praye you tarye. My lordes, I haue cruell matters to charge this man withall, wherof I woulde youre lordſhips to be made privy. And I haue them here wrytten in a lybell. I praye you ſyt downe agayne or els I wyll.

Fyrſte I laye to him heere, that he hath wrytten in a Bible, which I tooke from him, this erronious ſayeng:

wilt thou abide by this saieng of thine that the spyryte is Chrystes vicar on earthe?

Phil. My lorde, it is not my saieng, it is a better learned mans then myne. For I vse not to wryte myne owne saienges, but the notable saienges of other auncient wryters. as al the other do, where ye fynde the same wretten. And as I remember, it is in the saienge of S. Bernarde, and a saienge that I nede not to be ashamed of, neither you to be offended, as my lorde of Durefme and my lord of Chichester by their learnynge can discerne: and will not reckon it euil sayde.

London. No will: why? take awaye the first sillable, and it soundeth Arius.

Phil. That is farre fetched in deede: yf youre lordshyp will scanne mens saienges in suche wyse, you may fynde what you list.

London. But to help this, I fynde more ouer written with hys owne hande in an other boke: In me Iohanne Philpotto, vbi abundauit peccatum, superabūdauit & gratia, & that is, in me John Philpot wher synne dyd abounde, grace hath superaboūded. I pray you what superaboūdaunt grace haue you more thē other men? So said Arius, that he had the aboundance of grace aboue al other.

Phil. My lorde you nede not to be offended with that saieng, more than the other, for it is the saieng of S. Paule, of hym selfe,

and

I dydde applye it to my selfe for my comfort, knowynge that though my synnes bee huge and great in the syght of god, yet is his grace and mercy aboue them all. And concernynge Brius and his adherentes; I defye them, as it is well knowen, I haue wrytten againste theim.

London. Also I laye to thy charge, that thou killedst thy father, & wast accursed of thy mother in her deathebed, as I can bringe witnes herof.

Phil. O Lord, what blasphemy is this? hath your lordshippe nothynge of truthe to charge me withall, (but as I maye speake it wyth youre honoures) suche forged blasphemous lyes? If any of these canne be proued, I wyll promyse here to recante at Paules Crosse what wyll you haue me. I am so sure they are as great blasphemies, as may be obiected agaynst any man: sha my lordes, I praye you consyder howe my lorde of London hathe hytherto proceded agaynste me. For in deede he hathe none other but suche pretenced sclaunderous lyes.

Chiche. They be parorga? That is matters besyde the purpose.

Duresme. My lorde, I must nedes bidde you fare well.

London. Nay my lord, here is a letter which your lordshippe I shal desyre to heare ere you go, This man (beyng in my kepinge) hathe taken vpon hym to write letters out of prison, and to per-

uerte a younge gentilman called mayster Grene, in my house (calle hym brother) and hathe made a false reporte of his examination, as you shall heare, not being content to be euill him selfe, but to make others as badde as hym selfe, he all to tare the letter, when he sawe my man wente about to searche hym. But yet I haue pieced it agayne togyther, and caused a copy to be wryten therof, and he read the torne letter biddyng maister Christoforson & doctor Morgan to marke the copy therof.

The contentes of this letter was the examination of mayster Grene before the bishop of London, in the presence of maister Feknam, deane of Paules, and of dyuers others, whose ready answeares in the scryptures and in the doctours was wondred at, of the dean hym self, and of many others, as maister Feknam did reporte. And that he was fyrst commytted to doctor Chadsey, and after to doctor Deo the greate coniurer, and to haue his meate from the bishops owne table. Now saye you my lordes: was this well done of him being my prysoner to wryte this? And yet he hath writen as shamefully, that he was in doctor Chadseys kepynge,

howe

howe saye you maister Doctor Chadsey, is it not a shameful lye?

Chad. Yes my lord he was neuer in my keping.

London. Art thou not ashamed to wryte suche shamefull lyes? come hyther master Grene, dyd not I shewe you thys letter?

Grene. Yea forsoothe my lorde, you shewed it me.

London Howe thynke you my lordes Is not this an honeste manne to belye me, and to call my chaplayne a greate conjurer? my lorde of Duresme smiled therat.

Phil. Your lordshyp dooth mystake all thynges: This letter (as your lordeshyp may perceiue and all other that haue heard the same) was not written by me, but by a frend of myn certifyenge me at my requeste, howe mayster Grene sped at my lord of Londons handes: and there is nothyng in the letter that other I or he that wrote it, neede to feare, but that it myght be written, as my reporte.

London. Than tell me, who wrote it, if you dare?

Phil. No my lord, it is not my duetie to accuse my frende: specially seeyng you wyll take all thinges to the worst. Neyther you shal neuer knowe of me who wrote it. Your lordeshyppe maye see in the ende of the letter, that my frende dydde write vnto me vppon the occasion of my appeale, whiche I haue made vn-

to the whole parliament house, aboute suche matters as I am wrongfully troubled for.

London. I woulde see anye so hardy, so put vp thyne appeale.

Philpot. My lord I can not tell what god wyl worke: I haue written it, spede as it may.

London. My lord, I haue vsed him with muche gentilnes, synce he cam to me, howe sayst thou? haue I not?

Philpot. If to lye in the vilest prison in this towne (beyng a gentleman and an Archdeacon) and in a colehouse by the space of .v. or .vi. weekes already without fyre or candell, be to be counted gentylnes at your handes, I muste nedes saye, I haue founde gentylnes. But there were neuer men so cruelly handeled as we are at these dayes.

London. Lo, what a varlet is this? beside this (my lords) euen yesterdaye he procured his man to bring him a bladder of blacke powder, I cannot tel for what purpose I.

Phil. Your lordshyp nedethe not to mistruste the matter, it is nothynge but to make ynke withall, for lacke of ynke, as I hadde it before in the kynges bench, when my keper toke away my ynckehorne.

London. And why shouldest thou go about any such thing vnknowen vnto me beinge thy keper? for I am thy keper in this house, I tel the.

Phil. My lorde, because you haue caused my pennar and ynkehorne to be taken fromme me,

I woulde

I wold yet fayne, that my frendes might vnderstand what I lacke, not that I intended to write any thyng that I wold be aferde should come to your sight.

London. More then this my lordes, he caused a pyg to be rosted, and made a knyfe to be put betwene the skyn and the fleshe, for what purpose iudge you how sayest thou? dyddest thou not so? Phil. I can not denye, but there was halfe a pyg sent me, & vnder the same a knyfe lyenge in the sauce, but for none yll purpose that I knowe, your lordshippe maye iudge what you wyll, It was not to kyll my selfe, nor none other, as you wold haue men to beleeue, for I was neuer yet without a knife. Synce I came to prison, therfore all these be but false surmises, and not woorth rehersall.

A great heresie.

London. I haue here to lay to his charge (chefest of all) his boke of the report of the disputacion had in the conuocation house, which is the rankest heresy that maye be against the blessed sacrament of the altar. How say you M. doctor weston? dyd he maintain the same there stubbornly or no?

VVeston. Yea my lorde, that he dyd, and would neuer be answered. And it is pitie, that the same worshipfull congregation should be slaundered with such vntrue reportes.

Phil. You aunswered me in dede Maister D.

(beyng than pro'oculour) goodly, with holde thy peace, and haue hym to prison, and putte hym out of the house. I haue redde the boke, and I fynde the report of euery mans argument to be true in all poyntes. And yf there be any faulte, it is bycause it setteth foorthe your dooynges to fauourably, and nothynge lyke to that you dyd vse me, beyng an Archdeacon, and not of the worst of the house.

VVeston. Thou art no Archedeacon.

Phil. In deede M. D. ye haue amonge you vnarchedeaconed me as nowe (I thank God of it) and that without all order of lawe.

London. I praye you my lordes harken what he wryteth of hymselfe. I red it ouer this mornynge, and made a note of it. He saieth that D. Weston called him frantike and mad man,, and sayed he shoulde go to Bethlehem.

Phil. In dede my lorde, so it pleased M. Weston to taunt at me, and say his shameful pleasure. but yet I was no whyt the more so, for all his sayenges, then Christe was, when the Scribes and the pharyseys sayd lykewyse: he was madde, and that he was possessed of a diuell, moste blasphemousely.

Duresme. My lorde of London, I can tarye no longer: I must nedes bidde you farewel. M. Philpot me thynketh you haue said well, that you wyll abyde in the catholike faith and in the catholike churche: I praye you so doe, and you

shal

shal do ryghte wel. And so he departed with M. Weston and mayster Hussey.

Phil. I haue purposed so to doo (how soeuer I spede) by Goddes grace.

London. I pray you my lord of Chichester, and M. prolocutor, and M. doctor Morgan to cōmon with hym, whyles I bring my lorde of Duresme goyng.

Christoforson. M. Phylpotte, I was acquainted with you at Rome, yf you be remembred, but you haue forgote me and talked somwhat with you of these matters, and I find you now the same man as you were then, I wysh it were otherwise, for Goddes sake be conformable to menne that be better learned then you, and stond not in your owne conceat.

Philpot. Where as you call to remembrance of acquayntaunce hadde at Rome, in deede it was so, though it were but very straunge on your parte to me warde, beyng dryuen to necessitie.

Christof. You knowe the worlde was daungerous at that tyme.

Philpot. Nothyng so dangerous as it is now but lette that passe: where as you saye, you fynd me the same man I was than, I praise God for that you see me not syke a rede, wanderyng with euery wynd. And where as you woulde haue me solowe better learned men then my selfe: In deede I doo acknowledge

that

that you with a great mayny other, are farre better learned then I, whose bookes in respecte of learnyng I am not worthye to carye after you, but faythe and the wisedome of god consisteth not in learnynge onely, and therefore S. Paule wylleth, that our faith bee not grounded vpon the wisedome of man. If you can shewe by learnynge out of Goddes booke that I oughte to be of an other faithe than I am, I wyll heare you, and anye other manne what soeuer he be.

Christo. I meruel why you should dissent from the catholike churche synce it hath this long vniuersally bene receaued, excepte within this fyue or fyr yeares here in Englande.

Phil. I doo not dissente frome the true catholike churche, I do onely dissent from the churche of Rome, whiche yf you can proue to bee the catholike churche of Christe, I wyll be of the same also with you.

Christo. Will you beleue S. Cyprian yf I can shewe you oute of him, Quod Ecclesia Romana est talis ad quam perfidia accedere nō potest, That the church of Rome is suche a one, vnto the whyche mysbeleue can not approche.

Phil. I am sure you can not shewe any suche sayeng out of S. Cyprian.

Christo. What wyll you laye thereon?

Phil. I wil laye as muche as I am hable to make.

D. Morgan. Will you promisse to recant

yf he shewe his sayeng to be true?

Phil. My faythe shall not hange vpon no doctours sayeng, further then he shal be able to proue the same by goddes worde.

Christo. I wil go fet the boke and shew it him by and by, and therewythall he went into the bishops study & fet Cyprian, and appointed out these wordes in one of his epistles, Rd Romanos autem quorum fides Apostolo predicante laudata est non potest accidia perfidere, But vnto the Romayns whole fayth by the testimony of the apostle is praised, misbelefe can haue no accesse.

Cipri. ad Corne. vel ad Stepha.

Phil. These wordes of Cyprian doo nothynge proue your pretensed assertion, whych is, that to the Church of Rome, there could come no mysbelefe.

Christof. Good Lorde, no dothe? what can be sayd more playnely?

Phil. He speaketh not of the church of Rome absolutely.

Christo. By God, a chylde that can but his grammer, wyll nat deny that you doo, the wordes be so playne.

Phil. Sweare not maister doctour, but ways Ciprians wordes with me, and I shall make you to say as I haue sayd.

Christof. I am no D. but I perceaue it is but labour lost to reason with you.

London. And with that, the bishoppe of London cam in blowyng agayn, and

sayd,

that you with a great many other, are farre better learned then I, whose booke in this peece of learnyng I am not worthye to carye after you, but faythe and the wisedome of god consisteth not in learnynge onely, and therfore S. Paule wylleth, that our faith bee not grounded vpon the wisedome of man. If you can shewe by learnynge out of Goddes booke that I oughte to be of an other faithe than I am, I wyll heare you, and anye other manne what soeuer he be.

Christo. I meruel why you should dissent from the catholike churche lyke it hath this long vniuersally bene receaued, excepte within this fyue or syx yeares here in Englande.

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Phil. Sweare not maister doctour, but ways Ciprians wordes with me, and I shall make you to say as I haue sayd.
Christof. I am no D. but I perceaue it is but labour lost to reason with you.
London. And with that, the bishoppe of London cam in blowyng agayn, and sayd,

sayde: what is my lord of Chichester gone away also? (for he euen a lytle before departed also withoute any other woorde sayenge but he must nedes bee gone) what is the matter you now stand vpon.

Morgan. M. Christoforson hath shewed M. Philpot a notable place for the authoritie of the church of Rome, and he maketh nothyng of it.

London. Wher is the place, let me se: by my fayth here is a place alone. Come hither sir, what say you to this? Naye tary a lytle, I wil help this place, with S. Paules owne testimonye the firste to the Romaynes, where he sayth, that theyr faythe is preached throughoute the worlde, how can you be able to answere to this?

Phil. Yes my lord, it is soone answered, if you well consyder all the wordes of Cyprian: for he speaketh of such as in his tyme were faithfull at Rome, that folowed the doctrine of S. Paule, as he hadde taughte theym, and as it was notifyed thorough out the worlde by an Epistle, which he had written in the commendation of their faythe. With suche as ar praised of S. Paule at Rome, for folowynge the true faythe, my societe can haue no place. And nowe yf you can shewe, that the faythe whyche the church of Rome holdeth, is that faythe whyche the Apostle praysed and allowed

red in the Romaynes in his tyme, then will I fare with S. Cyprian, and with you, that infidelitie can haue no place there, but otherwyse it maketh not absolutely for the authorite of the churche of Rome as you doo myssake it.

Christof. You vnderstand Cyprian wel in deede, I thynke you neuer red hym in youre lyfe.

Philpot. Yes S. Dothat I haue. I can shew you a booke noted with myne owne hande, though I haue not redde so muche as you, yet I haue redde somewhat. It is shame for you to wythe and wreste the doctoures as you do, to maynteyne a false religyon, which be all togyther against you, yf you take them aryght, and yf your false packyng of the doctours togyther hathe gyuen me and others occasion to loke vpon them, whereby we fynde you shamefull lyers and myssreporters of the ancient doctours.

D. Mor. What will you bee in hande to allowe doctours nowe? they of youre secte doo not so, I meruayle therfore you will allowe them.

Phil. I doo allowe them in as much as they doo agree with the scriptures: and so doo all they which be of the truthe. how secter you terme vs: and I praise God for the good vnderstandynge I haue receyued by them.

Christof. What? you vnderstād not the doctors: you may be ashamed to say it.

Phil. I thanke God, I vnderstande them

better

better than you. For you haue excæcationem cordis, the blyndnes of hearte, so that you vnderstande not truely what you reade, no more then the wall here, as the takyng of Cyprian doothe well declare. And afore God you are but deceauers of the people, for al your vrag you make of learnyng: neyther haue ye scripture or auncient doctour on your syde beyng truely taken.

Christof. Why, al the doctors be on our syde, and against you altogether.

Phil. Yea, so you say, when ye be in your pulpits alone, and none to aunswere you. But yf you wil com to cast accōptes with me thereof, I wil ventre wyth you a recantation, that I (as little syght as I haue in the doctors) will bring more authorities of auncienté doctors on my syde, then you shalbe hable for yours, e he that can bring most, to hym let the other syde yelde. Are you content here with?

Christo It is but folye to reason wyth you, you wil beleue no man but your selfe.

Phil. I wyll beleue you or anye other learned man, yf you can bringe anye thinge woorthye to be beleued. You canne not wynne me wyth vayne wordes from my faythe. Beefore God there is no truthe in you.

Mor. what no truth, no truth? ha, ha, he

Philpot. Excepte the articles of the trinitye, you are corrupte in all other thynges, and are founde in nothyng.

Mogan. What say you? Dooe we not beleeue well on the sacrament.

Phil.

Phil. It is the thing, whiche (amonge all o-ther) you doo moste abuse.

Morgan. Wherin I praye you tell vs?

Phil. I haue tolde you before thys. M. D. in the conuocation house.

Morgan. Yea mary in dede you tolde vs there very well, for there you fel down vpon your knees, and fell to wepinge: ha, ha, ha.

Philpot. I did wepe in dede: and so did Christ vppon Ierusalem, and am not to bee blamed therefore, yf you consyder the cause of my wepinge.

Morgan. What make you poure selfe Christ? ha, ha, ha.

Philpot. No sir, I make not my selfe Christe but I am not ashamed to doo as my mayster and sauiour dyd, to bewayle and lament your infidelitie and ydolatry, whiche I there foresawe though tyranny you would bryngе a-gayn to this realme, as this day doth declare.

Morgan. That is your argument.

Christo. Wherin do we abuse the sacra-ment, tel vs?

Philpot. As I may touche but one of the least abuses: you mynyster it not in bothe kyn-des, as you ought to doo, but keepe the one halfe from the people contrarye to Christes institution.

Chri. why, is ther not almuch cõtained in one kynde as in bothe? and what nede is it then to mynyster it in bothe kindes?

Philpot. I beleue not so, for if it had, Christ woulde haue geuen but the one kynde onely: for he instituted nothynge superfluous, and therefore you can not saye, that the whole effect of the sacrament is as wel in one kind as in both, since the scripture techeth otherwise.

Christoforson. What yf I canne proue it by the Scripture, that wee maye mynister it in one kynde? The Apostles dydde so, as it maye appeare in the Actes of the Apostelles in one or twoo places, where it is written, that the Apostles contynued, In orationibus & fractione panis in prayers and in breakinge of breade, whiche is ment of the sacrament.

Phil. Why maister doctour do you not knowe that saincte Luke by makyng mention of the breakyng of breade, meaneth the whole vse of the sacrament, accordyng to Christes institucion? by a figure whiche you haue learned in grammer Metinomia, where parte is mentioned, and the hole vnderstanded to be doone as Christ commanded it.

Christofor. Nay that is not so. For I can shewe out of Eusebius in Ecclesiast. historia, that there was a manne of God whome he named, that sente the sacrament in one kinde by a boy to one that was sicke.

Philpot. I haue redde in dede that they dydde vse to ayue that was lefte of the Communion breadde, to children, to maydens, and

to

so women, and so peradu ẽture the boy might cary a piece of that was left to the sycke man

Christofor Nay as a sacramente it was purposely sent vnto him.

Philipot. If it were so, yet can you not precise lye say: that he hadde not the cuppe ministred vnto hym also by some other sente vnto hym, but what though one man dydde vse it thus, doth it followe, that al men may doo the lyke? Saint Cyprian noteth many abuses of the sacrament in hys tyme, which rose vpon syngular mens examples, as vsing of water in stede of wyne, therfore he sayth, Non respiciendum quid aliquis ante nos fecerit, sed quid Christus quia omnium est primus antea fecit & mandauit That is, we must not loke what any man hath done before vs. but what Christe fyrst of al men did and commanded,

Christof Hath not the churche taughte vs so to vse the sacramente? and howe do we knowe that Christ is, Homousios that is of one substaunce wyth the father, but by the determination of the churche? howe canne you proue that otherwyse by expresse wordes of scripture, and wher fynde you Homousios, in all scripture?

Phil. Yes that I doo, in the fyrste to the Hebrewes where it is written, that Chryste is the expresse ymage of Gods owne substance eiusdem substantiæ.

Christo. Naye that is not so: it is there no more, but expressa imago substantiæ, ꝑ

expresse ymage of goddes substaunce, and ymage is accidence.

Philpot. It is in the texte, of his substance, substantiæ illius, or of his owne substaunce, as it may be ryghte well interpreted. Besydes this, that whyche Christe spake of hym selfe in Sayne Johñ manyfesteth the same, sayenge: I and the Father bee one thynge, Ego & pater vnum sumus. And where as you say Imago, here is accidentes, the auncient fathers vse this for a stronge argumente, to proue Christ to be God, bycause he is the verye ymage of God.

Christoff. Yea doe? is this a good argumente, Bycause we are the Image of god, ergo we are god.

Philp. We ar not called the expresse ymage of God, as it is written of Christe, and we are but the ymage of god by participation, and as it is written in the Genesis, We ar made to the lykenesse and similitude of God. But you oughte to knowe, maister Christoferson, that there is no accidentes in God, and therfore Christ can not be the ymage of God, but he must be of the same substance with god.

Christoff. Lullhe.

Morgan. Howe say you to the presence of the sacrament? wyll you stande to the iugement here of your bake or no? or wyll you recant?

Philp. I knowe you go about to catche me in wordes: yf you can proue the booke to be of my setting forth, laye it to my charge, when I come in iudgement.

Morgan.

Morgan. Speake, bee you of the same mynde as this boke is of or no: sure I am you were once, onles you become an other maner of man then you wer.

Philpot. What I was you knowe, what I am. I wyll not tell you nowe: but this I will telle you by the waye, that yf you can proue your sacrament of the masse (as you now vse it) to be a sacramente, I wyll then graunte you a presence: but fyrste ye muste proue the same a sacramente, and afterwarde intreate of the presence.

Morgan. Hoo, doo you doubte that it is a sacrament?

Philpot I am past doutyng: for I believe you can nouer be hable to proue it a sacrament.

Christofor. Yea do: good Lord, doth not S. Austen calle it the sacrament of the aultar, howe saye you to that?

Phil. That maketh nothyng for the probation of your sacrament. for so he with other ancient wryters do cal the holy communion or the supper of the Lorde, to respecte that is in the sacrament of the sacrifice, whiche Christe offered vpon the aultar of the crosse, the whiche sacrifice all the altars and sacrifices done vpon the altars in the olde lawe dyd prefigure and shadowe the whiche pertayneth nothyng to your sacrament, hanging vpon your altares made of lyme and stone.

Christofor. No doth? I praye you what signifieth aultare?

Phil. Not as you falsely take it materially but for the sacrifice of the altar of the crosse

Christo. Wher find you it euer so take?
Philpot. Yes that I do, S. Paule to the Hebrues. 13, where he sayeth, Habemus altare de quo non est facere his qui tabernaculo deseruiunt We haue an altare, of the whiche it is not lawfull for them to eate, that serue the tabernacle. Is not altare, there taken for the sacrifice of the altare, and not for the altar of lyme and stone.
Christoferson. Wel, god blesse me out of your company. You are suche an obstinate heretyke, as I haue not heard the lyke.
Philpot. I pray god kepe me from such blind doctoures, whiche when they are not able to proue what they say, than they fall to blasphemyng (as you now do) for lack of better proofe.
In the meane whyle the byshoppe of London was talkinge with some other by, and at length came in to supply his parte and sayed.
London. I praye you maisters harken what I shall saye to this man: come hither maister Greene. And nowe sir (pointing to me) you canne not thinke it sufficiente to be naughte youre selfe, but muste goo aboute to procure thys pong gentleman by your letters to do the like.
phil. My lorde he canne not saye that I euer hitherto wrote vnto hym, concerning any such matter as he here can testifie.
Greene. Noo, you neuer wrote vnto me.
London. Why, is not thys youre let-

ter

ter which you did wryte concernynge him?

Phil. I haue shewed your lordship my mynde concernynge that letter already: It was not written to master Grene, neyther he was priuye of the writing therof.

London. Howe say you then, yf a man be in an errour, and you knowe thereof, what are you bound to doo in suche case?

Phil. I am bounde to doo the beste I can, to brynge hym out of it.

London. If maister Grene here, be in like, ar you not bound to reforme hym therof yf you can?

Philpot. Yes that I am and wyl do the vttermoste to my power therein.

The byshop remembrynge hym selfe, thynkyng that he shoulde but shrewdlye after his expectation, be holpen at my mouthe, but rather confirmed in that which he called an errour, cessed to procede any further in hys demaunde, and called master Grene asyde, and before hys Regester, redde hym a letter. I knewe not the contentes therof: and therwith all gaue master Greene the booke of my disputation in the conuocation house. And afterwarde went asyde cōmonyng with master Christofforson, leauyng doctour Morgan master Parpesfield, and maister Coline to reason with me, in the hearing of master Grene.

Morgan. Master Philpot I would aske you, how olde your religion is?

Phil. It is older than yours by a thousande

yeares and mo.

Morgan. I praye you where was it fyftie or forty yeares ago?

Phil. It was in Germanye apparent by the testimonies of Husse, Hierome of Prage, and Wycleffe, whom your generation a hundred yeres ago and more dyd burne for preachyng the truthe vnto you: and before their tyme, and synce hath ben, although vnder persecution it hath ben put to silence.

Morgan. That is a meruailous strange religion, whyche no man can tell certainly where to fynde it.

Philpot. It ought to be no meruayl vnto you to see goddes truth through violence oppresseo: for so it hath ben from the begynnyng, from tyme to tyme, as it appereth by stories, and as Christes true religion is nowe to bee founde here in Englande, although hypocrisy hath by violence the vpper hande. And in the Apocalypse you maye see, it was prophecied, that the true churche shoulde be dryuen into corners, and into wyldernes, and suffre great persecution.

Morgan. A, are you seene in the Apocalypse? there is many strange thynges.

Philpot. If I tell you the truthe, whiche you are not hable to refell, beleue it, and dalye not out so earneste matters. We thynke you are lyker a scoffer in a playe, than a reasonable doctour to instruct a man: you are bare arsed and daunce naked in a nette, and yet you see not your owne nakednes.

Morgan rightelye paintedout

Morgan. What (I pray you) bee not so

quicke

quick with me. Let vs talk a litle more coldly together.

Phil. I will talk with you as mildely as you can deſyre, yf you will ſpeake learnedlye and charytably. But yf you go aboute with taunts to delude the truthe, I wylle not hyde it from you.

D. Morgan. Why will you not ſubmitte your iudgement to the learned men of this realme?

Phil. Becauſe I ſee they can bryng no good grounde, wherupon I maye with a good conſcience ſettle my faythe more ſurelye, than on that, whiche I am now grounded by Goddes manyfeſt worde.

Morgan. No doe? that is merueil that ſo manye learned men ſhulde be deceyued.

Phil. It is no maruayle by S. Paule: for he ſayth, that not many wyſe, neyther many learned after the worlde, be called to the knowlege of the Goſpell.

Morgan. Haue you the alone the ſpirite of God and not we?

Phil. I ſay not, that I alone haue the ſpirite of God: but as manye as abyde in the trewe faythe of Chriſte: haue the ſpirite of God as well as I.

Morgan. How know you that you haue the ſpirite of God?

Phil. By the fayth of Chriſt which is in me.

Morgan. A, by fayth, doo you ſo? I wene it be the ſpirite of the butterie, whyche

your felowes haue had, that haue bene burned before you, Who were dronke the nyght before they went to their death, and I were went dronken vnto it.

Phil. It appeareth by youre communication that you are better acquainted with the spyrite of the deuyll, thanne with the spirite of God, wherefore I muste nowe tell thee (thou papysted waile and hypocrite) in the name of the lyuynge lorde, whose truthe I haue tolde thee, that God shall rayne fyre and brymstone vpon suche scorners of his woorde, and blasphemers of his people, as thou art.

Morgan. What, you rage now.

Philpot. My foolyshe blasphemies haue compelled the spirite of God, whiche is in me, to speake that whiche I haue sayd vnto the, thou enemy of all righteousnes.

Morgan. Why do you iudge me so?

Phil. By thine owne wicked woordes I iudge of the, thou blynde and blasphemous heretyke, as it is written, by thy woordes thou shalte be iustified, and by thy woordes thou shalte be condempned, I haue spoken in Gods behalfe, and now haue I done with the.

Morgan. Why then I tell the Philpot, that thou arte an heretyke, and shalte be burnt for thy heresy, and afterwardes go to hell fyre.

Phil. I tell the, thou hipocrite, that I feare not thy fyre and fagottes neyther (I thanke God my lorde) Stande in feare of the same

samermy fayth in Christ shall ouercom them. But the hell tyre which thou thretnest to me, is thy porcion, and is prepared for the, onlesse thou spedyly repent, and for such hypocrites as thou arte.

Morgan. What you speake vpon wine: thou haste typled well to day by lykelyhode.

Phil. So sayde the cursed generation to the apostles, being replenished with the holy gost and speakyng the wonderous workes of god, they sayd they were dronke, when they had no thyng els to say as thou doest nowe.

Morgan. Why I am hable to answere thee vwys, I trowe.

Philpot. So it seemeth, with blasphemies and lyes.

Morgan. Nay euen with learnyng, say what thou canst.

Philpot. That appered wel at my disputatiō in the conuocation house, where thou tookest vpon the, those fewe argumentes I was permitted to make, and yet wast not hable to answere one, but in thyn answeres diddest famble and wonder, that the hole house was ashamed of thee. And thy fynall conclusion of all thyne aunswered was, that thou couldest answere me yf I were in the scholes at Oxford.

Morgan. What dydde I so? thou belyest me.

Phil. I doo not bely thee, the boke of the reporte of the disputation beareth recorde thereto and all that were present can telle yf they lyst, thou saydest so. And I tell thee playne,

thou

then arte not hable to aunſwere the ſpirite of truthe, whyche ſpeaketh in me, for the defence of Chriſtes trewe religion. I am hable (by the myght therof) to bynde the round about this galery before me. And yf it wolde pleaſe the Queenes maieſtie, and her counſell to heare the and me, I wolde make thee for ſhame ſhrynke behynde the dooze.

Morgan. Yee, would you ſo?

Philpot. Thou haſt the ſpirite of illuſion and ſophiſtry, which is not hable to counterpayle the ſpirite of truthe. Thou art but an aſſe in the true vnderſtandynge of thynges pertaynynge vnto God. I call the aſſe, not in reſpect of malice, but in that thou kickeſt againſt the truthe, and art voyde of all godly vnderſtandyng, not able to aunſwere to that thou byngeſt in.

Morgan. Why, haue I not aunſwered the in all thynges thou haſte ſayd vnto me? I take them to recorde.

Phil. Aſke of my ſelowe whether I be a theef Coſins. Heatke, he maketh vs all theues

Philpot. You knowe the phraſe of that prouerbe, that lyke will holde with lyke. And I am ſure, you wyll not iuoge with me againſt hym, ſpeake I neuer ſo trewe. And in this ſenſe I ſpeake it: the ſtrongeſt aunſwere that he hath made againſte me, is, that you wyll bourne me.

Morgan. Why, we doo not bourne you, it is the temporall men that burne you and not we.

Philpot. Thus you woulde (as Pylate dyd) waſhe

wash your hands of all your wycked doyngs.
But I pray you inuocate seculare brachium
Calle vpon the secular power to be executio-
ners of your vnryghteous iudgementes.
And haue you not a title in your lawe. De he
reticis combarenais for to burne heretikes?
Harpes. I haue heard you bothe a good
whyle reason togyther, and I neuer
heard so stoute an heretike as you are,
maister Philpot.
Cosins. Neither I in all my lyfe.
Phil. You are not hable to proue me an he-
retike, by one iote of Goddes woorde.
Harpes. You haue the spirite of arrogā-
cie, I wyll reason with you no more.
And so he was departyng, and M. Co-
sins also. And with that the bishop and
Christoforson came in agayne, & sayd.
London. M. D. howe doth this man and
you agree?
Morg. My lorde, I doo aske him where
his churche was fifty yeares ago.
London. Are you not halfe agreed, as
one man sayde ones to tway partes, of
whome the one was equallys disagre-
yng from the other.
Christo. My lorde, it is but folye to rea-
son with him any further: youre lorde-
ship shall but lose tyme, for he is incu-
rable.
London. Well then, let hys keper haue
hym

him away. And with that M. Chadsey led me a waye by the which we could not passe. and therefore came backe a gayne through the bishops chamber, where al these doctours were clustred together. And as I was passinge, the bishop toke me by the gown, and said, Wot you what M. Christoforson telleth me? I praye you M. Christoforso) rehearse the sentence in latin. And so he dyd, the contentes wherof was that an heretike would not be woonne.

Christo. M. Paul sayeth, Hæreticum hominem post vnam atque alteram admonitionem deuita, Flee an heretyke after once or twyse warninge.

All the Doc. Yea my lorde it is bette you so doo, and trouble your lordshippe no more with him.

Philpot. You must fyrst proue me fullye to be an heretike, before you vse the iudgemente of M. Paule against me: or he speaketh of such as holde opinion against the manyfest worde, the whiche you can not proue by me. And because you went in your proofe, and be able to proue nothing against me, therfore you go about falsely to suppose me to be an heretyke, for the safegarde of your owne counterfayte honestyes. But afore God you are the heretikes, whiche so stoutly and stubburnly mayntayne so many thinges directly against gods worde, as God in his tyme shall reuele.

As

As I went out of his chamber, the bishop cal
led me aside, and said:

London. I praye the in good sadnes, what meanest thou by writinge in the beginninge of thy Bible: Spiritus est vica rius christi in terr... the spirite is the vicar of Christe on the earth. I wis you haue some speciall meanynge therof.

Phil. My lorde, I haue none other meanyng but as I haue tolde you already, that Christ sens his ascension worketh all thynges in vs by his spirite, and by his spirite dothe dwelle in vs. I pray you my lorde, lette me haue my Bible with other lawfull bokes and writynges which you haue of myne: wherof many of theym bee none of myne, but leate to me yd my frendes.

London. Your Bible you shal not haue, but I wyll perhappes lette you haue an other: and after I haue perused the reste, you shall haue such as I thynke good.

Phil. I pray your lordshyppe than, that you woulde let me haue candell lyght.

London. To what purpose, I pray you?

Phil. The nightes be long, and I wold fayn occupy my selfe about somwhat, and nat spēd my tyme vtterly.

London. You maye then praye.

Phil. I can not well say many prayers without lyght.

London. Can you not say your pater noster, without a candell? I tell you syr, you

you shall haue some meate and drinke of me, but candell you get none.

Philpot. I hadde leaner haue a candell then your meate or drynke: but seynge I shall not haue my request, the Lorde shal be my lyghte.

London. Haue hym downe.

Chadsey. I will bringe him to his keper my lorde. Maister Phylpot I wonder that all these learned men whome you haue talked withall this daye, can nothynge persuade you.

Phil. Why maister D. woulde you haue me to be persuaded with nothinge? Or woulde you haue me buylde my fayth vpon sande? What doo you all bryng, wherby I ought by a sufficient auctoritie to be persuaded vnto you?

Chadsey. I am sory you wil so wylfully caste awaye youre selfe, where as you might lyue worshipfullye: doo you not thynke other haue sowles to saue as well as you haue?

Phil. Euery man shall receyue accordynge to his owne doynges, sure I am, you are deceiued, and maintaine a false religion. and as for my casting away, I woulde my burnynge daye were to morowe. for this delay is euerye day to dye. and yet not to be dead.

Chadsey. You are not lyke to dye yet, I can tell you.

Philpot. I am the more sory therfore. But the will of God be done on me, to his glory. Amen.

The

The examination of Ihon Philpot on vvednesdaye the. 4. day of December before the bishop of London the bishop of VVorcester, and the bishop of Bangor.

IN the morynyng I was set downe to the warderope adioynynge to the chapell, and within a whyle after, came one of the bysshops chaplaynes vnto me, sayeng:

B. Chap. Maister Philpot my lord hath sent vs vnto you, to desire you to come to masse, certifieng you, that there is a doctor of diuinitie, a Chaplayne of my lordes, a notable learned man called doctour Chatsley goynge to masse. Therfore we also pray you (good M. Philpot) be content to come: it is euen harde hereby.

Phil. I wonder my lorde wouldе trouble you in sendynge you about this matter, seeyng he knoweth I am a man by your lawe, that can not here Masse, because I stande excommunicate.

B, Chap. Youre excommunication is vpon but a contumacy, and my lord will dispense with you, if you wyl come.

Phil. My lorde can not, for he is not mine ordinary, and I will not seke any suche thynge at his handes. With this answere they went their ways. And after Masse, the. B. called

me before hym into his Chapell, and there in the presence of his regester (after he had said his mynd, because I wold not come to masse) recited the articles, whiche he oftentimes before had doone in that behalfe, with the depositions of the wytnesses, of whom some were not examined.

London. Syr, what can you nowe saye why I shoulde not proceede to gyue sentence againste the as an heretyke?

Phil. Why my lord, wyll you proceede to gyue sentence agaynste me, before youre wytnesses bee examyned, that is playne agaynste your owne lawe, as all your doynges haue bene hytherto.

London. See what a foole thou arte in the lawe, I nede not to recite the depositions of the wytnesse, but yf I lyste. For I knowe theym welle ynough already.

Philpot. It appeareth in deede, you maye doo what you lyst.

London. Tell me I saye, whether thou wilte aunswere or no: and whether yf thou were absolued of thyne excommunication, thou wouldest come to masse or no?

Philpot. I haue aunswered as muche as I entende to doe, vntyll I be called to lawfull iudgement: and as concernynge my conscience, I wyll not make you God to syte there as yet: It is Godes parte onely to be the searcher of the hearte.

Art

London. Loke how folishly he speaketh Arte thou God? and yet coest thou not spitte in thyne owne conscience?

Phil. I sit not in myne owne conscience: but I knowe it, and God there only oughte to syt and no man elle.

London. Thou arte a naughty felowe, and hastedone muche hurte, and haste seduced other poore felowes, here in prison with the, by thy comfortyng of them in their errours, and haste made them retopse and syng with thee.

Phil. Yea my lorde, we shall synge, when you and suche as you are, shall crye, Væ, Væ, wo, wo, except you repent.

London. What an arrogant foole this is? I wyl handle thee like an heretike, and that shortly.

Phil. I feare nothynge (I thanke God) you can do unto me. But God shal destroye suche as thou arte, and that shortly as I trust.

London. Haue him awaye, this is a knaue in deede.

Phil. And I was had into the wardetope agayne by my keper, and within an howre after was sente for to come before hym and the bishops of Worcester, and Bangor.

London. Syr, I haue talked with you many tymes, and haue caused you to bee talked with all of many learned men, yea and honourable, bothe temporall and spirituall, and yet it auay-

leth nothynge with you. I am blamed that I haue brought thee afore so many: for they say, thou gloriest to haue many to talke withall. Well, nowe it lyeth the vpon to looke to thy selfe, for thy tyme draweth neere to an ende, yf thou do not become conformable. And at this presente we are sente frome the synode, to offer you this grace, that yf you wil come to the vnitie of the churche of Rome with vs, and aknowlege the reall presence of Christe in the sacrament of the altare, with vs: al that is passe shall be forgeuen, and you receyued to fauour.

VVor. M. Philpot, we are sente (as you here haue herde by my lord of London frome the synode to offer you mercye, if you wyl receyue it. And of good wyll I beare you, I wish you to take it whiles it is offered: and be not a syngular man against a whole multitude of lerned men, whiche nowe in fastyng and prayer are gathered togyther, to ymagyne thynges to doo you good. There haue manye learned men talked with you: why shulde you thynke your selfe better lerned than them all? Be not of suche arrogancye, but haue humilitie, and remembre there is no saluation,

but

but in the churche.

Bangor. Me thynketh my Lorde hathe sayde wounderfullye welle vnto you, that you shoulde not thynke your selfe so welle learned, but other men are as well learned as you, neither of so good wyt, but other be as wise as you, neyther of so good memorye, but other haue as good memory as you. Therfore mystrust youre owne iudgement, and comme home to vs agayne. Iwis I neuer lyked youre religion, because it was sette forth by violence and tyranny, and that is no token of true religion. And I was that same maner of man then, that I am nowe, and a greate meany mo. Marye, for feare we helde our peace, and bare with the tyme: Wherfore maystar Philpot, I woulde you dyd well, for I loue you, and therfore be content to come home with vs agayne into the Catholyke churche of Rome.

Phil. Where my lorde as I maye begynne fyrst to answere you, that you saye that religyon is to be mystryked, whyche is sette forthe by tyranny. I praye God you giue nat men occasion to thinke the same by youre at this day, whiche hathe none other argument to stande by, but violence. If you canne shewe me by any good sufficient ground: wherby to ground

my conscience, that the church of Rome is the true catholike church, wherevnto you call me, I wyll gladly be of the same: otherwyse I can not soone chaunge the religion, I haue learned these many yeares.

Bangor. Where was youre religion (I praye you) a hundred yeres agoe, that any man knewe of it?

Phil. It was in Germany and in diuers other places apparent.

Worce. Iesus, wyll you be fyll so singular a man, what is Germany to the holle worlde?

London. My lordes, I praye you geue me leaue to telle you, that I sente for him to heare masse this morning, and wotte you what excuse he made vnto me? forsothe that he was accursed, alledgyng his owne shame. He playeth as that varlet Latymer dyd at Cambridge, when the vice Chauncellour sent for hym (who entended to haue excommunicated hym for som of his heresies) and the chauncellour was comming to his chamber, whych as sone as he hearde that the chancellour was come, made answere that he was sicke of the plague, and so deluded the chancellour: euen so this man saieth he is accursed, because he will not come to Masse.

Wor.

VVorcester. My Lorde (I am sure) here doothe behaue hym selfe lyke a father vnto you, therefore be admonished by hym, and by vs that come now frendely vnto you, and folowe youre fathers before you.

Phi. It is forbidden vs of God. by the prophet Ezechiell to folowe our fathers, neither to walke in their commaundementes.

VVorcest. It is written also in an other place, interroga patres, Aske of youre fathers.

Phil. We ought to aske in deede oure fathers that haue more experience & knowelage then we of Goddes wyl. but no more to allow them then wee perceaue they agree with the scriptures.

VVorc. You will be a contentious man I see well: and sayncte Paule sayth, that wee, neyther the churche of God haue no suche custome.

Phil. I am not contentious, but for the veryte of my fayth in the which I ought to contende with al suche as doo impugne the same without any iust obiection.

VVorce". Let vs ryse my lord, for I see we shall doo no good.

London. May I pray you tary, and here the articles I laye to his charge, and after he had recited theim, they arose, and afterwarde standynge, they reasoned with me a whyle.

VVorceſt. M. Philpot, I am very ſorye that you wyll bee ſo ſyngular. I neuer talked with none yet of my dioces, but after ones communication had with me, they haue ben contented to renoke their errours, and to teache the people howe they were deceaued, and ſo doo muche good, as you may if you lyſte. For as I vnderſtande, you were archdeacon of Wincheſter (whyche is the eye of the byſhop) and you may do muche good, in the countrey, if you wold forſake your errours, and come to the catholike churche.

Phil. Wherewythall you ſo ſoone perſuaded them to youre wyll, I ſee not. Errour that I know, I hold none, and of the catholyke churche I am ſure I am.

VVorce. The Catholike church doth acknowlege a reall preſence of Chriſte in the ſacrament, and ſo will not you.

phil. That is not ſo. For I acknowlage a verye eſſential preſence in the ſacrament duelye vſed.

VVorceſt. What, a reall preſence?

Phil. Yea a real preſence by the ſpirit of god in the ryghte adminiſtration.

VVorceſt. That is well ſayd, and do you agree with the catholike churche alſo?

Phil. I do agre with the true catholyke churche.

VVorceſt. My lorde of London this man ſpea-

speaketh reasonably nowe.

London. You doo agree in generalties But when it shall come to the particularities, you wyll farre disagree.

VVorcest. Well, keepe your selfe here, & you shall haue other lerned bysshops to common farther with you, as my lord of Wurcsme, & my lord of Chichester, (whom I do here lay) you do like well.

Phil. I do like them as I doo al other that speaketh the truth. I haue once already spoken wyth them, and they found no fault wyth me.

VVorce. Praye in the meane season for grace to God.

Phil. Prayer is the comfortablestе exercise I vse in my trouble, & my conscience is quiet, and I haue the peace of myndе, whyche can not be the fruites of heresy.

VVorcest. We wyll byddе you farewell for this tyme.

phil. After dyner, they called for me agayn, and demaunded of me, whether I ment as I spake before dyner, and not goo frome it: to whom I answered, that I wold nat go from that I had sayde

VVorce. You sayd at my departyng frō you before diner, that if we dyd burne you, we shouldе bourne a Catholyke man. Will you be a catholyke man, & stande to the catholike churche?

philpot. I wyll stande to the true catholyke church

churche.

VVorce. Wil you stand to the catholike churche of Rome?

Philpot. If you can proue the same to be the catholike churche, I will be one therof.

VVorcest. Did not Christ say vnto Peter and to all hys successours of Rome Pasce oues meas, pasce agnos meos. Fede my shepe, fede my lambes, which doth signify, that he gaue hym more auctoritie than the rest.

Philpot That saying pertayneth nothyng to the authoritie of Peter above others, but declareth what Christ requireth of hys beloued Apostles, that they should with all diligence preache to the flocke of Christe, the waye of saluation, and that dooth the iteration of fedynge, spoken to Peter onely signifye. But the bishoppe of Rome vtterli regardeth this spirituall feedynge, and therfore he hathe pmagyned an easyer waye, to make hym selfe lorde of the whole worlde, yea and of Goddes woorde to, and dooth not fede Christes flocke, as Peter dydde.

VVorcest. How can you tell that?

Phil. Yes I haue bene there, and I could not learne of all his countreymen, that euer he preacheth.

VVorcest. Though he preached not one waye, he preacheth an other, by procuryng good order for the churche to bee kepte in.

Phil. I am sure that it will be his damnati-

on

on berfore God, that he leaueth that he is commanded of Christ, and setteth forth hys owne decrees, to deface the gospel.

VVorcest. It is the euyl liuyng that you haue seene at Rome, that causeth you to haue this yll iudgement of the churche of Rome. I can not now tary with you to reason further of this mattier. How say you to the real presence of the sacrament? wyll ye stande to that?

phil. I do acknowlage (as I haue sayd) a real presence of the sacramente in the dewe administration therof, to the worthye receauers by the spirite of God.

VVor. You adde now a great meiny mo words then you did before, yet you say more of the sacramente then a greate meiny will do. Thus they departed.

After them came in to me, D. Chadsey and D. Wright Archedeacon of Oxford, wyth a great meany mo.

MAyster Phylpot here is mayster Archedeacon of Oxforde com to you, to gyue you good councell, I pray you heare hym.

Philpot. I wyll refuse to heare none that wyl councell me any good, and yf any can bryuge any matter better than I haue, I wyl sticke therunto.

VVryght. I woulde wyshe you maister Phylpot) to agree with the catholyke

churche

churche, and not to ſtand in your owne conceyte, you ſee a great meiny of lerned men againſt you.

Phil. I am (maiſter doctor) of the vnfayned catholike churche, and wyll lyue and dye therin: and yf you can proue your church to be the true catholyke churche, I wyll be one of the ſame.

VVyght. I cam not to diſpute with you but to exhorte you, here be better learned than I, that can enforme you better than I.

Chadſey. What proofe woulde you haue? I wyl proue vnto you our churche to haue his beyng and foundation by the ſcriptures, by the Apoſtles, and by the primatiue Churche, confirmed by the bloude of martyrs, and the teſtimony of all confeſſours.

Philpot. Giue me your hand maiſter doctor, proue that, and haue with you.

Chadſey. If I had my bookes here, I could ſoone proue it. I wyl go fet ſomewhat with that he went and fet his boke of annotations, ſayenge, I canne not bring my bokes wel. Therfore I haue brought my boke of annotacions And turned there to a common place of the ſacrament, aſking me whether the catholike churche did not allowe the preſens of chriſtes body in the ſacrament

or no? I heare say you do confesse a real presence: but I wilbe hanged if you wyll abyde by it, you wyll denye it by and by.

Philpot. That I haue sayde I can not denye, neither intende to do what soeuer you saye.

Chadsey. If there be a reall presence in the sacrament, then euyll men receyue christ: which thing you wyl not graũt I am sure.

Phil. I deny the argument. For I doo not graunt in the sacrament, by transubstantiation any reall presence, as you falsely ymagin But in the dewe administration to the woorthy receyuers.

Chadsey. I wyl proue that the euyll and wicked men eate the body of Chryste, as well as the good men, by S. Austin here.

Phil. And in the' begynnynge of this text S. Austine seemed to approue his assertion, but I badde hym reade out to the ende, and there S. Austin declareth that it was quodã mod, after a certayn maner, the euill men receiued the body of Christe, whiche is sacramentally onely, in the vtter signes, and not reallye, or in deede, as the good dooth. And thus all the doctours that you seeme to bryng in for your purpose, be quite agaynste you, yf you bydde vpryghtly way them.

Chadsey. By god you are a subtil felow see howe h woulde wrythe saynt Austines woordes.

Phil.

Phil. Dee who of vs wrytheth S. Austine more, you or I, which take his meanynge by his owne expresse woordes. And seeyng you charge me of subtiltie, what subtiltie is this of you to say, that you wyl proue your matter of the churche, euen from the beginnyng, promysyng to shew your bokes therin, and whan it commeth to the shewynge, you are able to shewe none, and for want of proofe slyppe into a bye matter, and yet saynte in the proofe thereof. Afore God you are bare arste in all your religyon.

Chadsey. You shall be constrayned to comme to vs at lengthe, whether you will or no.

Philpot. Holde that argument faste: for that is the beste you haue, for you haue nothynge but violence.

The thursdaye after I vvas called in the morning before the Archebishoppe of Yorke, the B. of Chichester, the bishop of Bathe, and the B. of London, the B. of Chichester beyng fyrst come, began to talke vvith me.

I Am come of good wyl, to talke with you, to instruct you what I can, to come to the catholyke churche, and to wyl you to mystruste your owne iudgemente, and to learne fyrste to haue humilitie, and by the same to learne of others, that bee better learned then you, as they dydde

learne

learne of suche as were their betters before them.

Phi. We must be all taught of God, and I wylle with all humilitie, learne of them that wyll enfourme me by Goddes woorde, what I haue to doo. I confesse I haue but lyttell learnynge in respecte of you, that bothe for your yeares and greate exercyse, dooe excelle therein: but fayth consysteth not only in learnyng, but in simplicitie of beleevyng that whiche Goddes woorde teacheth, therfore I wyll be gladde to heare both of your lordshyp, or of any other, that god hath revealed vnto by his woorde, the true doctrine therof, and thanke you, that it boothe please you to take paynes herein.

Chichester. You take that lyghte alledged amysse, as though all men shoulde bee taughte by inspiration, and not by learnyng. Howe do we beleue the Gospell, but by the authoritye of the churche, and bycause the same hathe allowed it?

Philpot. Maynete Paule sayethe, he learned not the gospell by menne, neither of men, but by the revelation of Jesus Christe: whyche is a sufficient proofe, that the gospell taketh not his authoritie of manne, but of God onely.

Chicheſt. S. Paule speaketh but of hys owne knowlege, how he came thereto.

Philpot. May he speaketh of the gospell generallye, whyche commeth not from manne, but

you from god, and that the churche muſt only teache that which commeth from God, and not mans preceptes.

Chicheſt. Doeth not S. Auſtine ſaye, I woulde not beleue the Goſpell, yf the authoritie of the churche did not moue me therto.

Philpot. I graunt that the authoritie of the churche doth moue the vnbeleuers to beleue, but yet the churche geueth not the woꝛde his authoꝛitie: foꝛ the woꝛde hathe his authoꝛitie onely from God, and not of man. Men be but diſpoſers therof, foꝛ kyſſe the woꝛde hath his beryng before the churche, and the woꝛde is the foundation of the churche, and kyſſ is the foundation ſure, before the buildyng theron can be ſtedfaſt.

Chicheſ. I perceaue you miſtake me, I ſpeake of the knowelage of the Goſpel, and not of the authoꝛitie: foꝛ by the churche we haue all knowelage of the Goſpel.

Phil. I confeſſe that: Foꝛ faith commeth by hearyng, and hearyng by the woꝛde: and I acknowledge, that God appoynteth an ordinary meanes foꝛ men to come vnto knoweledge nowe, and not miraculouſely, as he hath don in tymes paſſe, yet we that be taught by men muſt take hede, that we learne nothynge els but that whiche was taught in the primatiue churche by reuelation. Here came in the B. of Yoꝛke, and the biſhop of Wathe, and after they hadde ſaluted one an other, and commoned a whyle togither, the archbiſhop of Yoꝛke called

me vnto them, sayenge:

Yorke. Syr we hearynge that you are oute of the waye, are come of charitye to enforme you, and to bryng you into the true faithe, & to the catholike churche agayne, wyllyng you fyrst to haue humilitye, and to be humble, and wyllyng to learne of your betters, for else we canne doo no good wyth you: and God sayth by the Prophet: On whom shall I reste, but on the humble, and meke, & suche as tremble at my woorde Nowe yf you wyll so bee, we wyll bee glad to trauayle with you.

Phil. I know that humilitie is the dore wher by we entre into Christe, and I thanke his goodnesse, I haue entred at the sawe vnto hym. and wyll with all humilitie heare what soeuer truthe you shall speake vnto me.

Yorke. What be the matters you stand on, and require to be satisfied?

Phil. My Lorde and it please your grace, we wer entred in a good matter before you came of the churche. and how we shulde knowe the truthe, but by the churche.

Yorke. In deede that is the heade, we nede to begynne at: for the churche be eynge truely knowen, we shall sooner agree in the particular thynges.

Phil. If your lordshipe can proue the churche of Rome to be the true catholike churche it shall be muche to persuade me toword that

that you woulde haue me inclyne vnto.

Yorke. Why let vs go to the definition of the churche, what is it?

Phil. It is a Congregation of people dispersed throughe the worlde, agreyng together in the worde of God, vsyng the sacramentes, and all other thynges accordyng to the same.

Yorke. This diffinitiō is of many wordes, to no purpose.

Phil. I doo not precisely defyne the churche, but declare vnto you, what I thynke the churche is.

Yorke. Is the churche visible or invisible?

Phil. It is bothe visible and invisible: The invisible churche is of all the electes of God onely, the visible consisteth of bothe good and badde, vsyng all thynges in fayth accordyng to Goddes worde.

Yorke. The church is an vniuersal cōgregation of faithful people in Christ throughe the worlde, which this worde catholik doth well expresse: for what is catholike elles doth it not signifye vniuersal?

Phil. The churche is defyned by S. Iustin, to be called Catholike in this wyse: Ecclesia ideo dicitur catholica, quia vniuersaliter perfecta est & in nullo claudicat, The churche is called therfore catholike, bycause it is thoroughly perfect, and halteth in nothyng.

Yorke. Naye it is called catholyke, bycause it is vniuersallye receyued of all

all Chrystian nations, for the moost parte.

Phil. The churche was catholyke in the Apostles tyme, yet was it not vniuersally receyued of the worlde: but because their doctrine whyche they had receyued of Christe, was perfecte, and appointed to bee preached and receyued of the whole worlde, therfore it is called the catholike faythe, and all persons receyuyng the same, be to bee counted the catholyke churche. And sayncte Austine in an other place writethe ad Neophitos, that the catholike churche is that, whyche beleeueth a ryght.

Yorke. Yf you will learne, I wyll shew you by S. Austine, writynge agaynste the Donatistes, that he proueth the catholike church by two principall pointes, which is vniuersalitie, and succession of byshoppes in one apostolycall sea from tyme to tyme. Now thus wil I make myne argument. The church of Rome is vniuersall, and hath hadde his succession of bishops from tyme to tyme. Ergo it is the catholyke church how answere you to this argument?

Phil. I deny the antecedent. That the catholyke churche is onely knowen by vniuersalitie, and by succession of byshops.

York. I wil proue it. And with that he brought forth a booke, whiche he had noted out of the doctors, and turned to

his common places therin of the churche, and recited one or two out of saint Austine, and specially oute of hys epistle written agaynste the Donatistes. Here S. Austine manyfestlye proueth that the Donatistes wer not the catholyke churche, because they had no succession of bishops in their opinion, neyther vniuersalitye, and the same force hath saynte Augustines argumente agaynst you.

Phil. My lord I haue weyed the force of that argument before now. And I perceyue it maketh nothyng agaynst me, neyther it cometh to your purpose: for I wyl stande to the triall of S. Austine, for the approbation of the catholike church wherof I am. For S. Austine speaketh of vniuersalitie, ioyned with veritie, and of faythfull successours of Peter, before corruption came into the churche, and so yf you can deduce your argumente for the sea of Rome nowe as S. Austin myght doo in his tyme, I would say it myght bee of some force, otherwyse not.

Yorke. S. Austin proueth the catholike churche, principally by succession of bishops, and therefore you vnderstande not S. Austyne: for what I praye you was the opinyon of the Donatistes agaynste whome he wrote, can you tell what countrey were they of?

Phil. There were certayne sectes of men, as-

for

feyning amonge other hereſies, that the dignitie of the ſacramentes, depended vpon the worthynes of the miniſter: ſo that yf the miniſter were good, the ſacrament whiche he miniſtred were auayleable, or elſe not.

Chicheſter. That was their errour, and they had none other, but that. And he red an other authoritie of S. Auſtines out of a booke, whyche he brought to euen to the ſame purpoſe, that the other was.

Phil. I chalenge S. Auſtine to be with me throughly in this poynte, and will ſtande to his iudgemente, takyng one place with an other.

Chiche. If you wil not haue the church to be certayne, I praye you by whome wyll you be iudged in matters of controuerſy?

Phil. I doo not denye the churche to bee certayne: but I denye that it is neceſſarily tyed to anye place, longer than it abydeth in the worde, and for al maner of controuerſies the worde ought to be iudge.

Chiche. But what if I take it one waye and you an other, howe than?

Phil. Marke Auſtin sheweth a remedye for that, and wylleth quod vnius locus per plura intelligi debeat, that one place of the ſcripture oughte to be vnderſtanded by the mo.

Yorke. How anſwere you to this argument? Rome hathe a knowen ſucceſſion of biſhops whych your church hath

not, Ergo that is the catholike church and yours is not, bycause there is no such succession can be proued for your churche.

Phil. I deny (my lord) that succession of bishops is an infallible poynt to know the churche by for ther may be a succession of bishops knowen in a place, and yet there bee no churche, as at Antioche and at Jerusalem, and in other places, where the apostles abode aswel as at Rome. But yf you put to the succession of byshops, succession of doctrine withall (as S. Austine doothe, I wyll graunt it to be a good proofe for the catholike churche, but a local succession onely is nothyng auayleable.

Yorke. You wyll haue no churche then I se wel.

Phil. Yes my lorde I acknowlage the catholyke Churche, as I am bound by my Crede, but I can not acknowledge a false churche for the true.

Chicheſt. Why is ther is two catholike churches then?

Phil. No. I knowe there is but one catholike church, but there haue ben and be at this present, that take vpon them the name of Christ and of his churche, whiche be not in deede, as it is written, that there be that call theim selues Apostles, and be not so in deede, but the synagoge of Sathan and lyers. And now it is with vs, as it was with the two women in Salomons tyme, whiche lay together, and the one suppressed her childe, and after went about to chalenge the true mothers childe.

Chi-

Chicheſt. What a babblynge here is with you nowe? I ſee you lacke humilitie, you wyll go about to teache, and not to learne.

Philpot. My lordes, I muſte deſyre you to beare with my haſtye ſpeache, it is my infirmitie of nature, all that I ſpeake, is to lerne by, I would you bydde vnderſtande all my mynde, that I myght be ſatiſfied by you, thorough better authoritie.

Chicheſte. My lorde, and it pleaſe your grace, tourne the argumente vppon hym whyche you haue made, and lette hym ſhewe the ſucceſſion of byſhopes of his churche, as we can doo. Howe ſay you, can you ſhewe the ſucceſſion of byſhops in your churche from time to tyme? I telle you, this argumente troubled doctour Ridley ſo ſore, that he coulde neuer aunſwere it. Yet he was a man welle learned, I dare ſaye you wyll ſay.

Philpot. He was a manne ſo learned, that I was not woorthy to carye his bookes for learnynge.

Chicheſter. I promyſe you, he was neuer hable to aunſwere that, he was a manne that I loued well, and he me. For he camme vnto me dyuers tymes beeynge in priſon, and conferred with me.

Philpot I wonder my lorde you shuld make this argument, whiche you wolde turne vpon me, for the tryall of my church, wherof I am, or that you wolde make bishop Ridley so ignorant, that he was not able to answer it, since it is of no force. For beholde, tyrste I denied you that locall succession of bysshops in one place is no necessarye poynte alone to proue the catholike churche by, and that whiche I haue denied, you can not proue, and is it then reason that you shulde put me to the tryall of that which by you is vnproued, and of no force to conclude against me?

Chichef. I see my lordes we do but lose oure laboures, to reason with hym, he taketh him self better learned then we

Phil. I take vppon me the name of no learnyng. I boast of no knowlage, but of faythe and of Christe, and that I am bound vndoutedly to knowe, as I am sure I doo.

Chichester. These heretykes take vpon them to be sure of al things they stand in, you shuld saye rather with humilitie, I trust I knowe Christ, than that you be sure therof.

Philpot. Let hym doubt of his fayth that listeth: God geue me alwayes grace to beleue that I am sure of this faythe and fauour in Christe.

Bathe. Howe wyll you be hable to answer heretikes, but by the determination of the knowen catholike church?

Philpot. I am able to answere all heretikes by the woorde of God, and conuince them by the

the same.

Chichef. Howe arrogantly that is spoken? I dare not saye so.

Phil. My lorde I praye you beare with me, for I am holde in the truth syde. and I speke somewhat by experience that I haue hadde with heretikes, and I knowe the Arrians be the subtilleſt that euer were, and yet haue I manyfeſte scriptures to beate them downe withall.

Chichef I perceaue nowe you are the same maner of manne I haue heard of whyche wyll not be satisfyed by learnyng.

Phil. Alas my lorde, why doo you saye so? I doo deſyre moſt humbly to be taughte if there bee any better way, that I should learne, and hitherto you haue shewed me no better. Therfore I praye your lordshyp, not to myslodge without a cause.

Bath. If you be the true catholike churche, than wyll you holde with the reall preſence of Chriſte in the sacramente, whyche the true church hath euer maintayned.

Phil. And I (my lorde) with the true churche doo holde the same in the dewe minyſtration of the sacramente, but I deſyre you my lorde, there may be made a better concluſion in our fyrſt matter, before we enter into anye other, for yf the churche be proued, we shall soone agree in the reſte. In this meane while my lorde of Yorke was tournynge his bookes for mo places to healpe forth his cause.

Yorke.

Yorke. I haue founde at length a very notable place, which I haue taked for all this while of S. Austine De simplicitate credendi

Chicheſt. It is but folye (my lorde) that youre grace do reade hym any mo places, for he eſteemeth them not.

Philpot. I eſteeme theym in as muche as they be of force, as your lordshippe dothe heare me deare no doctours you bring. but require the true application of theym, accordynge to the wyters meanynge, as by his owne wordes I do proue.

Yorke. I will reade hym the place, and so make an ende. After he hadde redde the ſentence he ſayd, that by foure ſpeciall poyntes here Saint Austine proueth the catholike churche. The firſte is by the conſent of all nations, the ſeconde by the Apoſtolike ſea, the thirde by vniuerſalite, and the fourth by this woorde Catholike.

Chicheſter. That is a notable place, in dede, and pleaſe your grace.

Phil. I praye you my lorde, of what churche dothe S. Auſtin wyte the ſame: of Rome or not?

Yorke Yea he wryteth it, of the churche of Rome.

Phil. I will laye with your lordshyp as much as I can make, it is not ſo. And let the bookes be ſeene.

Bathe.

Bath. What arte thou able to laye, that hatte nothyng?

Yorke. Doth he not make mention here of the apostolyke sea, whereby he meaneth Rome.

Philpot. That is very frailtie interpreted my lorde, as though the Apostolike sea had bene no where els but at Rome. But lette it bee at Rome, and yet shall you neuer verifye the same, onelesse all the other conditions doo goe therwith, as sayne Austin doth procede with all, whereof none except the Apostolike sea, can nowe bee verifyed of the church of Rome For the faythe whyche that sea nowe maynetayneth, hath not the consente of all nations, neither euer had, besides that it can not haue the name of Catholike, because it differethe from the catholike churches, whiche the apostles planted almoste in all thynges.

Yorke Nay he goth about here to put the catholyke churche by vniuersaltie. And howe can you shewe your church to be vniuersall fyfty or an hundred yeres ago?

Philpot. That it is not materrial neyther any thyng agaynste M. Austine. For my churche wherof I am, were to be counted vniuersal. though it were but in. x. persones, because it agreeth with the same, that the Apostles vniuersally dyd plant.

Yorke. I perceyue you are an obstinate manne in your opinion, and wyll not

not be taught. Wherfore it is but loste labour to talke with you anye longer, you are a member to be cut of.

Chichest. I haue hearde of you beefore, howe you troubled the good byshop of Winchester, and nowe I see in you, that I haue hearde.

Phil. I trust you see no euyll in me by this, I desyre of you a sure grounde to buyld my fayth on, and yf you shewe me none. I pray you speake not yll of hym that meaneth well,

Chichest. Thou art an impudent felow as I haue commoned withall.

Phil. That is spoken vncharitably my lorde, to blaspheme hym whome you can not iustly reproue.

Chichest. Why you are not God, blasphemye is counted a rebuke, to Godwarde and not to ma .

Phil. Yes it may bee well verified of an infamy layde to man, speakyng in Gods cause as you nowe doo laye vnto me, for speakynge freely the truth afore God, to mayntayn your vayne relygyon, you are voyde of all good ground. I perceyue your are blynde guides, and leaders of the blynde, and therefore as I am bounde to tell you, very hypocrites, tyrannousely persecutynge the truthe, whiche otherwyse by iuste order you are hable to doo by no meanes. Your owne doctoures and testimonies whiche you bryng, bee euidentelye agaynste you, and yet you wylle not see the truthe.

Chi-

Chicheſte. Haue we this thanke for our good will, comming to inſtructe the? Philpot. My lordes, you muſte beare with me, ſynce I ſpeake in Chriſtes cauſe, and be cauſe his glorye is defaced, and his people cruelye and wrongefullye ſlayne by you, be cauſe they will not conſente to the dishonour of God to hypocriſye with you. Yf I talde you not your fawte, it ſhulde be required at my handes in the day of iudgement, therfore knowe you (ye hypocrites in dede) that it is the ſpirite of God, that teſtifieth you youre ſynne, and not I. I paſſe not (I thanke God) of all youre cruelitie, God forgeue it you, and gyue you grace for to repente. And ſo they departed.

¶ The ſame daye at nighte before ſupper the bysshop ſente for me into hys chapell, in the preſence of Archdeacon Harpeſfielde and doctour Chadſey, in the preſence of other his chaplaynes, and his ſeruantes.

Maſter Philpot, I haue by ſundry meanes gone about to doo you good, and I merualle you do ſo lytle conſyder it. By my truthe I can not tell what to ſay to you. Tell me directelye, whether you will bee a conſey-

confozmable man oz no, and wherupon you chiefly ſtande.

philpot. I haue tolde youre lozdeſhyp oftentymes playne ynough, wheron I ſtande chiefly, requiryng a ſure probation of the church, wherunto you call me.

Harpef. S. Auſtin wzityng agaynſt the Donatiſtes declareth four ſpeciall notes to know the church by, the conſent of many nations, the faith of the ſacramentes confirmed by antiquitie, ſucceſſion of biſhops, and vniuerſalitie.

Lond. I pzay you mayſter Archdeacon ſette the booke hyther, it is a notable place, let him ſee it. And the boke was bzought, and the biſſhop red it, demandyng howe I could anſwer the ſame?

philpot. Why lozde I lyke Saincte Auſtines foure poynctes foz the tryall of the catholyke church wher of I am. Foz it can abyde euery poynte the reſt togyther, whyche yours cannot doo.

Harpef. Haue not we ſucceſſion of byſhops, in the ſea and church of Rome, wherfoze then do you denye our churche to be the catholyke churche.

Philpot Saynct Auſtine dothe not put ſucceſſion of byſhoppes oneiye to be ſufficiente, but he addeth the vſe of the ſacramentes, accozdynge to antiquitie, and doctrine vniuerſally taught and receyued of moſte nations, frome the begynnyng of the pzimatiue church, the whiche youre churche is farre frome.

But

But my Churche can auouche all theſe bet-
ter than youre: therfore (by ſainct Auſtines
iudgement, whiche you here bring) myne is
the catholyke churche, and not youres.

Harpſ. Chad. It is but folye (my lorde)
for you to reaſon with hym, for he is
irrecuperable.

Philpot That is a good ſhift for you to runne
vnto, whan you be confounded in your owne
ſayenges, and haue nothing els to ſaye, you
are euidentlye deceyued, and yet will not ſe it
when it is layde to your face.

Here ende as manye of Iohn Philpots
examinations, as came to the printers han-
des, and aſ ſoone as the reſt may be come by,
thou ſ halt haue it, good reader, by the vvyll
of God. In the meane tyme refreſhe thy ſelfe
vvith this, praiſing god for the perſeueraunce
of this conſtant learned martyr, and pray
hartily for the reſte of Chriſtes
poore afflicted churche.

Geue God the glory.

Iesus is God vvith vs.

An Apologie of Ihon Philpot vvritten for spittinge vpon an Arrian, vvith an Inuectiue agaynst the Arrians, (the very natural children of Antichrist) vvith an admonition to all that be faythfull in Christe, to beware of them, and of other late sprong heresies, as of the moste enemies of the Gospel.

I Am amased and doo tremble both in body & soule to heare (at this day) certen men, or rather not mē but couered with mannes shape, persons of a beastly vnderstan dinge, who after so manye and manyfold benefites and graces of our Lorde God and saueour Iesus Christe manifested to the hole world, and confirmed with so euidente testimonies of the Patriarches, Prophetes, and Apostles, approued by wonderous sygnes and vndoubted tokens, declared to bee bothe God and Manne, by the spirite of sanctificatyon, the eternall soonne of God with power, the verye expresse ymage of the substaunce of the father, Rom i. Hebr. i.

and reuealed vnto vs in these later tymes, in the flesshe borne of the seede of Dauid, in the whiche he hath taughte vs truely and meruaylously finished the mysterye of our saluacion: and is ascended in bodye into heauen, frome whence his diuinitie abased hymselfe for our glory, and sytteth in equall power at the right hande of the father in his euerlastynge kyngdome: notwithstandynge are not asshamed to robbe this eternall soonne of God, and oure most mercyfull sauiour of his infinite Maiestie, and to plucke hym out of the glorious throne of his vnspeakeable Deytie.

O impietie of all others moste detestable, O Infydelitie more terryble than the palpable darkenes of Egypt. O flampyng fyerbrandes of helle, as I maye vse the termes of the Prophete Esaie, against suche apostatas, was it not ynoughe for you to bee greuous vnto men by so manyfolde sectes & heresies, diuidyng your selues frō Christes true catholyke church, as neuer hitherto hath bene hearde of any hereticall segregation, but wylle also be molesters vnto my God the eternal soonne of God? What harte may beare suche

Esay. vi.

The Arrians haue many heresies.

blas

blasphemye? what eye maye quietlye beholde suche an ennemye of God? What member of Christ maye aloiwe in any wyse, suche a member of the deuil? what christian maye haue felowe-ship with suche ranche Antichristes? who haupnge the zeale of the glozy of God in his harte, can not burst oute in teares and lamentacions to beare the immortall glozye of the sonne of God trode vnder the fete by the vyle seede of the serpente? whose heade by hys eternall Godheade he hath beaten downe, and therefoze now lyeth bytinge at his hele, lurkyng in cozners, but he shalbe crushed in pieces vnto eternall wo, after he hathe spewed out al his venome, foz bzyghter is the glozye of oure God, and Christe, than it maye be darkened by al the rowte of the pzynce of darkenes, who dwelleth in the lyghte which is vnapzocheable, although these dead dogges do take vpon them with theyz cozrupte light to pearce, and blemyshe the same, to theyz owne blyndnesse foz euer. Gene. 3.

Yf the good king Ezechias after he had heard the blasphemies that Rabsaces vttered agaynst the liuinge Lozd tare his royall garmentes in pieces, in Rom i. Hebr. i.

teſtimony of the ſorowe he had conceaued for the ſame: ſhal we be ſtyll at the blaſphemous barkynges agaynſt our Lorde, and ſhew no token of indignation for the zele of his glorye? If Paule and Barnabas perceyuyng the people of Listris, to take the honour of God, and attributing the ſame to creatures rent their garmentes in ſygnification that we all ſhoulde declare (by ſomme outewarde meanes (the lyke ſorowe, when we heare or ſee the lyke blaſphemye, howe maye we with pacience abyde to heare the robberye of the maieſtie of our Chriſtes equalytie wyth God, who (as ſaint Paule witneſſeth) thought it no robbery to be equal with God? what kaythfull ſeruaunt can bee contente to heare his maiſter blaſphemed? And yf perchaunce he ſhewe any iuſt anger therefore, all honeſt men do beare with his dooyng in that behalfe: and canne not you good Chriſten brethern and ſyſterne, beare with me, who for the iuſte zeale of the glorye of my God and Chriſte, beeyng blaſphemed by an arrogant, ignorannte, and obſtinately blynded Arrian, makyng himſelf equal with Chriſt, ſaying: that God was none otherwyſe in Chriſte, than

Act. xiiii.

Philip. ii.

than god was with hym, makyng him but a creature, as he was hym selfe, (vauntynge to bee withoute synne, as well as Christ) did spit on hym: partly in declaration of that sorowe which I hadde to heare suche a proude blasphemour of his sauioure, as also to signifye vnto other there present, whom he went about to peruerte, that he was a person to be abhorred of all christians and not to bee companied withall. If this my facte seeme to some, that iudge not all thynges accordyng to the spirit of God vncharitable: Yet let theym knowe, that god (who is charitie) allowed the same. For it is written in the Gospell, that Christ came not to set vs at peace with men in the earth, but all diuisyon, and that is for his cause and truthe. And who soeuer wil not abyde with Christes Churche in the truthe, we oughte not to shewe the poyntes of charitie vnto any suche, but to take hym as an heathen and a publican.

The cause why I dyd spit.

Luke. 12.

Math. 18. xviii.

If any manne (sayth S. John) brynge not vnto you this doctrine, whyche I haue taught you, saye not God speede vnto hym: for who so saith God speede vnto suche a one, is partaker of his euyll doynges. Consyder you therfore,

i. Ion. i.

that haue loue and felowshyppe wyth suche, that the same dampnation shall fall vpon you therefore, as is delue to wycked heretykes. God wyll haue vs
ii. Cor. xii. put a differēce betwixt the cleane and vncleane, and to touche no vncleane persones, but to goe out frome theym. And what is more vncleane than infidelitie? who is a greater infidell than the Arrian: who spoyleth his redemer of his honour, and maketh hym but a creature? What felowshyp is there betwene lyght and darkenes? What cōcorde can there be betwene Christ and Belial? Neuer was there more abhominable Belials thā these Arrians be. The ignorant Belials worshipped the creatures for the Creator. But these peruers Arrians doo worshyp Christe
Galat i. Rom. ix. i. Iohan. v. (who is the creatour of all thynges, by whom as S. Paule testifyeth, bothe in heauen and in earth all thinges visible & inuisible were made, who is God blessed for euer, and as S. John wytnesseth, very God and lyfe euerlastynge) but as a creature lyke vnto theselues? What christian man may call hym to bee a good man, that denyeth Christe to be the author & worker of all goodnes as the Arrian doothe? Woe be vn-

to

to them) sayeth the Prophete) that call euill good, and good euil Judge there fore vprightlye ye (children of menne) and condemne not the iuste for the vnryghteous sake, neyther by anye meanes feme to allowe eyther in worde or deede the wycked, who saye there is no God: for they that honoure not the son, honoure not the Father: and he that hath not the sonne, hath not the father And yf we beleue in God, we muste also beleue in Chryste, for the father and he be one. And none in the spyryte of God can deuyde Christe, from the substance of God the father, onles a naturall son may be of an other substaunce than his father whiche nature doth abhorre. Who can abyde the eternall generation of the sonne of God, to bee deuyed, synce it is written of hym, Hys generatyon whoe shall be hable to declare? Iohan 5. Iohan. iiii. Ffay 32.

Is ther any true christian harte that grudgeth not at such faythles blasphemoures. Can the eye, eare, tongue, or the other senses of the body, be content to heare their creatoure blasphemed, & not reppyned, should not the mouthe declare the zeale of hys maker, by spyttynge on hym, that depraueth hys dy-

nine maiestie, which was, is, & shall be
Apoca. iii. God for euer? If God, as it is mencioned in the Apocalips, will spew hypocrites out of his mouthe, suche as bee neyther hotte nor colde in his woorde, why maye not then a manne of God, spytte on hym that is woorse than an hypocrite, enemy to the Godhead, manyfested in the blessed Trinitie, which will in no wise be persuaded to the contrary? If Christe with a whippe droue
Iohan. ii. out of the temple such as wer prophaners therof, ought not the seruaunt of God, by some lyke outwarde signification, reproue the villanye of those that go aboute to take away the glory of him that was the builder of the temple? If there were as muche zeale in men of the truth, as there is talkative knowledge, they woulde neuer bee offended with that whiche is done in the reproche & condemnation of frowarde vngodly men, whom nothynge canne please but singularities and dyuisions frome the churche of Christe, whiche
Galat iiii. ought to be the mother and maistresse of vs all to leade vs into all true knowledge of the woorde of God, and not pmagin by ignorance, takyng the word of God, daily an other gospell, and an

other

other Chriſte, as euery ſecte doth, ſepa-
rating them ſelues frō Chriſtes ſpouſe
whyche is the ſame that is the accom-
pliſhement of truthe, hytherto neuer
knewe. O inſaciable curioſitie: O ar-
rogante ſelfeloue, the originall of all
theſe hereſies: O peſtilente canker of
thyne owne ſaluation: O Arrian, the
right inheritour to Lucifer, that wold
exalte his ſeate, and bee lyke to the hy-
gheſt, whoſe fal ſhalbe lyke, where the
lynne is equall. If God dyd highly al-
lowe the miniſter of Epheſus, for that
he coulde in no wyſe abide ſuch as ſaid
they were Apoſtles, and were not in
dede, howe may any lay vncharitable-
neſſe vnto me, whyche for the loue of
my ſwete Chriſte, do abhorre all phan
taſticall Arrians, in ſuche ſorte, as all
men ought to doo, that loue the ſonne
of God vnfaynedly. If Moſes be com
mended by the Scriptures, for ſtry-
kyng an Egyptian, that dydde iniury
to one of the people of God, how may
he iuſtly be blamed, whiche dyd ſpyt at
hym that doethe ſuche iniury and ſacri-
ledge to the ſonne of God, as to pluckе
hym from his eternall and proper god-
heade: was there euer creature ſo vn-
kynde? Was there euer man ſo teme-
rarious

Epheſ. i.

Eſay. xiiii.

Apoca ii.

Acts. vii.

rarions to shrine against the glory of
his glorifier, was there euer heretyke,
so bolde and impodente, as the Arrian
is, ỳ durst take frō the sone of God, the
glorye whyche he had wyth the father
frō the beginning. Yf Christ be the be-
ginning and endig of all thing (as he te
Apoca i. stifyeth himselfe to S. Iohn) how may
he be but a creature lyke vnto others?
who may dissemble suche blasphemye,
ỳ hathe any sparke of ỳ spirite of God,
who may here with pacience the right
wayes of the Lorde peruerted by these
deuilish holy Arrians? hold his peace?
A lyuely faithe is not domme, but is al
wayes ready to resyst the gaynsayers,
as Dauid sayth. I haue beleued, & ther
fore I haue spoken. Speake than you
that haue tōges, to prayse and confesse
against these Arrians: exalt your voice
lyke a trompette, that the simple peo-
ple maye beware of theyr Pharisai-
call benome, and be not deceaued as
now many are vnwares of symplycy-
tye. Suffer theym not to passe by you
vnreprehended, yea if they be so stoute,
that they wyll not cease to speake a-
gainste God our sauioure and Christ,
(as they are all newe baptysed enemy-
es therto) refraine not to spyt at suche
inor-

inordinate lyfe, as are not ashamed to treade vnder their fete the precious godhead of our sauiour Iesus Christ. Oure god is a ialous God, and requyreth vs to be zealous in his cause. If we can not abyde oure owne name to be euyll spoken of, without great indignation, shal we be quiete to heare the name of our God defaced, and not declare any signe of wrath against them It is written, be angry and synne not. A man than may shewe tokens of anger in a cause, whiche he ought to defende, without breache of charitie. The Prophets Dauid sayth: Shall I not hate them (O Lord) that hate thee and vpon thyne ennemyes shall I not be wrathefull? I wyll hate them with a perfect hatred, they are becom myne ennemyes. Aaron (bycause he was not more zealous in Goddes cause, when he perceiued the people bente to ydolatrye, entred not in to the lande of Promyse. God louethe not luke warme souldyours in the battayle of fayth, but suche as be earnest and vyolente, shall inherite his kyngdome. Therefore Saincte Paule byddeth vs to be feruent in spirite, and you that are too colde in these dayes in the conflicte Psal.138.

of

of the gospel, aswel against these arch heretikes, as others, whereof there be at these dayes, sterod vp by the Dyuell an infinite swarms to the ouerthrowe of the gospell, if it were possible. I exhort you not to iudge that euyl, which God highly commendeth: But rather to praye, that God wylle gyue you the lyke zeale, to withstande the ennemies of the gospell, neyther to haue any maner of felowshyp with these Antichristes, whom the dyuell hath shitten out in these dayes, to dekyle the Gospelle, whiche go aboute to teache you any other doctrine, than you haue receyued in kynge Edwardes days, in the whiche (praised bee God) all the synceritie of the Gospel was reueled, accordyng to the pure vse of the primatiue church and as it is at this present of the trewe catholike churche, alowed through the worlde. The spirite of God the holye Ghoste, the thirde person in Trinitie, whome these wicked Arrians do elude and mocke, hath taught the church (according to Christes promise) al truth, and shall wee nowe receaue an other vaine spirite, whome the holy fathers neuer knewe? Trye the spirites of mē by goddes worde, and by the interpretation

The gospel pure in K. Ed. daies.

cation of the primatyue churche, who
had promysed of Christe to receyue by
the cõmyng of the holy ghoste, the true
vnderstandyng of all that he hadde spo
ken and taughte, after the whyche we
haue ben truely taught to beleue three
persons in one deitie, God the father
frome whome, and God the sonne, by
whom, & God the holy ghoste, in whom
all thynges visible and inuisible do cõ
sist, & haue their beyng and lyfe. In the
whyche beleefe we were baptised by the
institution of Christ, into the name of
the father, the sonne, & the holy ghoste. Mat. 3.
And shall we nowe begyn to stande in
doubte of thys moste firme faythe, the
whyche from the beginninge hath ben
confirmed, beside the vndouted testi
monies of the scriptures, with the pre
cious bloude of an infinite numbre of
martyrs & confessours? It is no mer
uaile though these Arrias deny thoho
ly goste to be God, who refuse the testi
mony that he made of hym selfe in the
fyery tonges to the primatyue church, Act. 1.
& before that in the lykenes of a Done Mat. 3.
at the baptisme of Christ. They muste
nedes deny the spirite of truth, who be
led by the spirite of errour, vnder the
colour of godlines, denyeng their true

and

sanctifier & instructour, whom Christe euidentely taughte to be an other comforter beſydes hym. And therefore to thende he ſhould ſo be beleeued, appeared viſyblye as Chriſt dyd, but as their corrupt faces bash not to deny the eternall ſonne of God, ſo are they not asha-
med to deny the holy ghoſt to be God, their forehead is lyke the forheade of an hoore, hardened with counterfayted hypocriſy, ſtyffenecked wretches they are, that wyll not yelde to the truthe, though it be neuer ſo manyfeſtly ſayde before their face: they haue ſworne to runne after theyr maiſter the deuyll, without ſtay, and to drawe with them as many as they can, in the which they are very diligent: The Lord confound theym, the Lorde conſerue his electe from their damnable poyſon, the lord open all chriſten eyes, to bee ware of them. The lord geue all his church an vnfeygned zeale and mynde to abhorre them, and to caſt faith frō theim. You that be of the truth, and haue any zeale of God in you, ſtere it vp & bynde it agaynſt theſe ennemyes of our lyuyng God, whiche is the father, the ſonne, and the holy ghoſt, to whom be all honour prayſe and glory for euer. Caſt thou

The holy ghoſte is a comforter beſides Chriſte.

The Arrians are paſt ſhame.

thou bee angred with thy brother, being lawfully called to be a minyster in Christes churche, and to bee a teacher in the same, for spitting at an obstinate aduersary of Christ, refusyng to obey the Truthe, and declare no maner of indignation agaynste the Arrian, the theefe that robbeth thy God of his honour? Dothe the iniury of the Arrian more offende thee, than the defence of thy redemer please the? Arte thou not ashamed rather to take parte with an Arrian thā with a tru christian? Thou wouldest seme to haue charitie, by beeryng with the wicked, and contrarye to all charitie thou backbitest thy brother, for doyng that which thou shouldest rather do, than to haue any familiaritie with thē? If thou dwell within the church of Christ, what hast thou to do with them that be without? whiche go about nothyng els, but to build a new Babylō, & to destroy al the godly order of the gospell. I tell the playn that I am nothynge of that facs, but geue God thankes, that I heare euyll for well doyng. If I shuld please men, I coulde not please God. I meruayle that ther shuld be so litle zeale in a true christian hart, that it can seme to take

the

the part of an Arriã we can not serue Christ and Baal, how longe wyll men halte on bothe sydes? let your haltynge be heled. If ye be vnfaynedly of the truthe, abide in the truthe, and let all your wyll be towarde the professours of the truthe, in the vnitye of Chrystes churche, leaste you maye appeare to be scatterers with heretikes, rather then gatherers togyther with Christe. Woo ye not se, what a rable of newe founde scatterers there be, suche a sorte as neuer at ones hath bene hearde of in one realme, the one contrarye to the other: So that the deuill myght seme to haue poured oute all hys poysons at ones agaynst the gospell. And will you that glorye of the truthe, go about by worde deds, and helpe, to mayntayne any suche in their heady errours? he that toucheth pytche, can not choose but defyle his fingers therwith. Be not deceaued sayth Saynct Paule, for wicked talke corrupteth good maners. Therefore watche ye righteously, and synne not for manye there bee that haue not the knowlege of God, I speake it to youre shame. Saint Paule willeth vs to bee more circũspect in talkyng, or acquaintyng ours selues with suche, then men

The deuil hath shaken oute hys bagge of heresies against the gospel

i, Cor. 14.

ii. Tim. ii.

at this day be, to their incouragement and strengthning in their errour. The wordes of an heretyke (as he sayeth in an other place) eateth lyke a canker. ii. Tim. ii.
And therefore writynge vnto Tyte, he commaundethe all Christyan persons to auoyde an heretyke, after once or twyse warnyng, knowinge that such a one is peruerted, and synneth, and is dampned by his owne iudgement. Tit. iii.
And to the Thessalonians he also sayethe: we commaunde you in the name of oure Lorde Jesus Christe, that you withdrawe your selfes from euery brother that walketh inordinatly, and not accordyng to the institution which they haue receaued of vs. ii. Thes. iii.
There can be no felowshyp betwixte faith and infidelitie: he that is not wyth Christ, is his enemye: he that is an enemye to the vnitie and peace of Christes Churche, he may not be coupled wyth vs. And Salomon rendreth a cause why. A peruerse man in hys mouthe dothe carye perdycion, and in hys lyppes hydeth fyer. Agayne, he sayeth: an euyll man obeyeth the tounge of the vnrygh teous, but the Iuste hardeneth not to lyeng lyppes. Also Ecclesiasticus writeth sayenge: Hedge thyne eares wyth Luke. xi. Prouer. xvi. Pro. xvii. Eccle. xviii

thornes, and doe not heare a wycked
tounge. Thys haue I touched to gyue
you warnynge, howe to behaue youre
selfes wyth the Arrians and other scis-
matikes and heretikes, whome al god
lye order, and good learnynge displea-
seth, the whiche yf youre Chrystian bre-
thern and systerne dyd well wape and
folowe, there wouldo not be so manye
stoute heretyk s as there be. I doubte
that the heretikes be better prouyded
for, than the poore faythefull afflycted
flocke of Christ. If you heare that ther
is contention betwene vs and thē that
be in prison, meruaile not therefore,
neyther let youre mynoes be alienated
from the truth anye thyng thereby, for
i. Cor. xi. as it is written, it is necessary that he-
resies shoulde be, that the electe myght
be tryed. Christ and Antichrist can ne-
i. Iohan. ii. uer agree. And as S. John saith, Anti-
christe is come, and there is nowe ma-
ny Antichristes, they are gon out from
vs, such as wer none of vs: for yf they
hadde, they shoulde haue contynued
wyth vs: by thys sayenge of S. John,
we maye well trye and knowe all the
route of Antichristes generation, such
they be as breake the vnity of Christes
church, neyther abide in the same, ney
ther submitte theyr iudgemente to bee

tried in the causes whych they brabble for, by the godly learned pastors therof: but arrogantly depraue them, and take vpon themselues to be teachers, before they haue learned, affirmynge they can not tell what, and speakynge euyll of that whiche they knowe not, proude they are, and puffed vp in the ymaginations of their owne heartes, and blynde sensles, and iudge them selues best of all other, bycause they can make a pale face of hypocrisye to the worlde, and caste a glasse of dyssemblyng water before the eyes of the simple people, as these Arrians doo. But praised bee God, his woorde is tyuely and myghty, & beateth them al downe, lyke an yron rodde an earthen pot, in pieces, and yet they are so harde hearted, and far from grace, that they will not yelde to the manifest truthe, whan they haue naught iustly to reply besydes counterfaited wordes. There is no pithe in thē, ful of contention & backbyting: these brauling heretikes ar vnder a pretēce of fained holines, whō our sauiour Christ aptly cōpared to paynted sepulchres, which be nothing els with in, but ful of rotte bones. For wher as true faith is not in the vnitie of Chri- Math. xii.

stes churche, there is nothyng but abho minable in the light of God: for god
Psal. 67. (as the Prophete sayeth) maketh hys people to dwel after one maner in one house. But with all manner of sectes can this peruerse generation awaye withall, more than with the vnyte of Christes pure catholike church, to the whyche in no wyse they wyl agree, albe it the same is the piller and stablishment of truthe, as S. Paule writeth
1. Tim, iii. to Timothe. I neuer saw neither herd before of suche a syght of gyddye and fantasticall heaydes, who delyte onely in singularitie, whom I doo muche pitie, bycause they take so muche paynes to go to the dyuell. Arrogant syngularitie and enuious contention beeredy pathes, leadynge to the same, in the whiche they walke mankully. Stil thei haue the scriptures in their mouth and crye the scripture, the scripture, but it commeth lyke a beggers cloake out of their mouthes ful of patches, & all out of facion: and whan they be (by the worde rightly alledged) ouerthrowen, that they haue not with reason, what to replie, yet wyll they neuer be confounded. But either departe in fraye, or elles stoppe their eares, at the sayenge

sayeng of the wise charmers, like deaf serpentes: or els fall to scoldyng, whiche is their surest diuinitie they fyghte withall. And if perchance any of them be soberer then other, they answere vs, I praye you let vs alone, oure conscience is satisfied, you labour but in vayne to go aboute to tourne vs.

Thus in selfeloue, blyndnes, and vain hypocrisye, these heretikes contynue, bee they neuer so learnedly or charitably infourmed. And where they haue nothynge to laye agaynste their charitable informers, than they ymagyne moste spitefully and falsely to declare, whose chyldren they are, blasphemies spreadyng the same abroade, bothe by them selues, and by their adherentes, agaynst the syncere professours of the gospell, that we make God the author of synne, and that we say: let men do what they wyll, it is not materiall, yf thei be predestinate: and that we maintayne all carnall libertie, dyce, cardes, dronkennesse, and other inordinate thynges and gayn: and with this I (among other) am most sclanderously charged and defamed by these outerragious heretikes, to whome I haue gone about (to my power) to doo good,

as God is my wytnesse, but I haue re-
ceaued the rewarde of a Prophete at
theyr handes, although I am not wor-
thy to bee counted vnder that glorious
name, whiche is shame, rebuke, sclan-
der, and sleayngе of my good fame.
They are lyke Sathan theyr graunde-
Iohan. viii. syer in this poynte, who was a lyar
and a manquellier, frome the begyn-
nynge. These presumptuous heretyk-
kes do openly declare theyr colde cha-
ritie, whyche proceedeth oute of theyr
colde faythe. God forgeue it theym,
and inflame theym with a better spy-
rite. I protesse before God and his an-
gels, that I neuer ment neyther sayde
any of these infamies, whereof I am
belyed of them, with many other good
men. Onely bycause I holde and af-
fyrme (beyng manifestly instructed by
Goddes worde) that the elect of God,
can not fynally perysshe, therfore they
haue pyked out of their owne malici-
ous nayles, the former parte of these
blasphemies: and bycause at an other
tyme, I dyd reproue them of their te-
merarious and rashe iudgemente for
condemnyng of men, vsing things in-
different, as shootynge, boulyng, hau-
kyng with suche lyke, prouyng by the
scrip-

scripture, that al mē in a temperancy, myghte vse theym in their due tymes, and shewyng that honest pastime was no sinne, which these contentious scismatikes doo improue, wherupon they do maliciously descāt, as is before mēcioned. And whether I haue deserued to haue this reproche for tellyng them the truthe, whiche they can not abyde, let al men iudge that be of an vpryght iudgemēt, Myght not these hypocrites be ashamed of theyr bridlesse blasphemous tonges, yf the deuill hadde not rubbed a way all shame frō theyr foreheades? S. James sayeth, that yf anye persone which would seme to be a gospeller refrain not his toungue, his relygion is in vayne. O what a meany of vayne caterpillers be there, whiche corrupt the swete and holsom flowers of the Gospell to the shame therof, as muche as it lyeth in theym? It hadde bene better for theym, neuer to haue knowen the Gospell, thanne by their prowde freewyll knowledge to goo aboute to subuerte the same. I woulde they woulde bee taughte by the Churche of Christe, whereof they oughte to bee, and become syncere confessours, or elles leaue boggynge of heresyes to

Iames. 1.

their owne damnation and deceauyng
of manye, and fall to their owne occu-
pation euerye manne accordinge to hys
owne callyng, and learne to eate, with
the sweat of their owne browes, theyr
bread to helpe others: as goddes word
comandeth ihē, & not to lye in corners
lyke humble dozies, eating vp the hony
of the bees, & do nothinge els but mur-
mure and stynge at the veritye, and at
all faithfull labozers in the lozds vine-
yarde. Thus by the waye, I thought it
good to admonythe you of other here-
tikes, besides the Arrians, who be hād
maidens vnto them, & doo dayly make
an entrance for them to encrease, who
longe to one kyngedome of darkenes,
although the one be not so bygbe in de-
gree as the other. Blynde guydes they
Math. xv. ars and leaders of the blynde, and as
manye as folowe theim do fal into the
ditche: for as it is sayd of Salomō, ther
prou. 14. is a way that seemeth to a man right, &
yet the ende therof tendeth to destruc-
tion. Directe therefore youre steppes
with the church of Christ, in the ways
of the gospell, and in brotherly vnitye,
and accompt it as the synne of wytche-
craft to make diuision from the same.
And god of hys mercye eyther tourne
theyr

The here-
tikes clout
vp their scrip
tures with
out vnder-
standing.

their hartes shortely, or els confounde them, that they be not a shameful slander to the gospell, as already they haue begon to be, to ỳ great grief of all faith full hertes. Nowe wyl I tourne to the Arrian agayne, whoe transfygurethe himselfe into an Angell of lyght, as Sathan oftentymes dothe, that he myght vnder the cloke of holines moze myghtely deceaue the symple folke. And verily he is a deuyl incarnate, he hath a name that he liueth, & in dede is deade. Judge theym not by their outewarde shewe, wherin they extoll them selues wonderfullye, and daare simple mens eyes lyke larkes. For oure mayster Christ prophecied of suche false hypocrites to come, geuynge vs warnynge to beware of such as pretende the symplicitie of a shepe outwardlye, and yet inwardely are rauenynge wolues, deuouring the soules and bodies of men vnto perdicion. S. Paule departynge from Ephesus, sayd there shoulde rise vp menne speakynge peruerse thynges that they myghte make scolars to runne after them. S. Peter setteth me foorthe these Arrians lyuelye in theyr colours, and in maner pointeth at thē with hys finger: there hath ben (sayeth he)

The Arrians counterfait holines.

Apoca. iii. Iohan. vii.

Math. vii.

Act. xx.

2. Peter. ii.

he) falle prophetes amonge the people, as there shal bee amonge you falle teachers, whiche prively shal bring in pernicious sectes, yea denyers of the lord, who hath bought them, procurynge to themselues swift destruction, and many wyll folowe their popsons, by whō the way of truth shalbe euyl spoken of &c. who be such Judases vnto Christe, as these Arrians, whyche ceasse not to betray him of hys eternall deitie: who slaunder more the truthe than these, denyeng Jesus to be the God of truth. These be they, of whome the Apostle Jude speaketh, whyche transpose the grace of our God, into wanton imaginatiōs of their owne braynes, and denye God, who is the onelye Lorde, and oure Lorde Jesus Christe. Wy mynde therefore (sayeth he) is to put you in remembraunce for asmuche as ye ones knowe thys, that the Lorde, (after that he hadde deliuered the people out of Egipt) destroyed thē whiche beleued not The Angels also which kept not theyr fyrst estate, but left their owne habitation, he hath reserued in euerlastynge chaynes vnder darkenes vnto the iudgemēt of the great day. &c. Euē so shall the Lord destroy these vnbeleuyng Arrians

rians (whom he dyd ones through bap
tisme) deliuer frō the bondage of sinne
bycause they haue forsaken the deytie
of Christ their originall iustice, & cōpa
red hym vnreuerently and vngodly to
them selues, to whom eternall fyre be-
longeth, whiche is prepared for the de-
uyll & for these Arrians his chiefe an-
gelles. Worse they are thanne the de-
uylles, whiche in the. viii. chapiter of
Saunct Mathew dyd acknowlege hym
to be the eternall sonne of God, and in
the Actes of the Apostles they confes-
sed Paule and Barnabas, which were Act. xvi.
the seruantes and disciples of Christ,
to be the seruantes of god moste hygh.
The deuylles in S. James doo beleue Iames. ii.
and tremble at the maiestie of Christ,
The Centurion in the. 28. of S. Math.
acknowleged hym verily to be the son
of God. But these helhoundes are of-
fended at his eternall Maiestye, and
woulde haue hym no better than them
selues by creation. Is this youre pro-
fession of Christ, O you Antichristes?
doth your fayned holynes tend to this
ende, to dishonoure hym that is moste
holyest, and one God with the father,
and the holy Ghoste of all holynes? O
you paynted hypocrites, dooth youre
counte

counterfaited loue, and dissemblynge
pacience go about to abase the eternal
loue of God, his beloued sonne? O
you haters of God, put of your shame-
les visardes: O you vnbeleuyng Arri-
ans, put of your angelicall infidelitie,
and walk as you be. O you deceauers
of the people: you say ye see, and yet be
altogyther blynded, for he that seeth
Iohan.1. not Christ to be the euerlastyng sonne
of God, seeth no lyght: for he is the be-
ry lyghte by whome all men be illigh-
tened: Seeke therfore of hym your eye
salue, lest in your blyndnes you stum-
ii.Iohan.1 ble shortly to eternal darknes. O what
huge blyndnes are they in, which saye
they haue no synne in them, as S. John
playnely affirmeth, That who so euer
sayeth he hath no synne, is a lyar. And
psal.16. Dauid sayeth, That all men be lyers.
Esay.lxv The yphet Esay sayeth, that our righ-
teousnesse is lyke the cloathe of a men-
struous womā. Shall we beleue lyers
before the faithfull seruantes of God?
If they knowe not them selues, is it a-
ny meruayle, though they knewe not
God? He that is vnfaithfull in a lytle
will be also vnfaithefull in muche: he
that is not ashamed to belye him selfe,
it is no wonder, thoughe he be so bolde
to

to belye an other better than him selfe.
Howe may a purblynded man behold
the bryghtnes of the sonne? who is so
sore diseased, as he that beynge verye
sycke, beleeueth that he is hole? Who
knoweth not our flesshe, as longe as it
is in this corruptible life, to be a lomp
of synne? Yea and who feleth not the
lawe of synne, whiche is in our mem-
bres still to striue agaynst the lawe of
our mynde? S. Paule who was taken
vp into the thyrde heauen, and sawe
suche thynges as is not lefull for man
to speake of, whose godly lyfe surmou-
teth the rable of these Arrians, and yet
he durst not be so bolde as to compare
in puritie with Christe, neyther to af-
firme that he was without synne: but
acknowledged sinne to be in his body,
and desyred that it myght be taken frō
hym: to whome it was not graunted,
but that it shulde remayne with hym,
for his spirituall exercise, and by grace
to ouercom the same, that where sinne
habounded, there grace should super-
abounde. Why doo you clense the out-
warde sydes of your drinkyng vessels,
O you impure glorifyers of youre selues,
and se not the inward abhomina-
tion whyche is in you? Ye sape ye bee
swete

Roma. vii.
ii. Cor. xii

swete before the Lorde, and beholde, you synke before the face of the whole worlde, but specially before God and all his saintes: for howe can God but abhorre all suche as doo take away the swete sauour of his diuine nature frō his soonne, and to attribute that excellency to theym selues whyche is not in them. Hath not God himselfe wytnessed of mans impuritie, sayeng that all the thoughtes of man bee onely prone vnto euyll. Is not this inclination to euill which lurketh in our flesshe, synne and the naturall corruption which we sucked from our fyrst parentes: learne to knowe thy selfe better, & then shalte thou iudge more vprightly of the sonne of God: clense thyne inwarde fylthynesse and synne by an humble and repentant confession of thyne owne vnworthynesse and wickednes towardes thy redemer, and than thyne outward shewe of holynes, myght be somewhat worthe, which now is double vnrighteousnes, for want of true knowledge both of thy self and of fayth to God. Know thyne owne powertie and myserie, and come to thy sauiour, which is rich with God, and hable of himselfe to enriche thee with all felicitie. Thou arte lyke

Genes vi.

them

theim that bee of the congregation of Laodicia mentioned in the Apocalips which sayth with them that I am rich, and enryched and want nothyng, and knowest not in deede, ỹ thou art wretched and mysserable, both pooze, blynd, and bare, I counsell thee therefoze to bye fyzye golde of the deitye of oure Chzist, that thou myghtest thozoughe true beleke ware ryche, and be clothed wyth his whyte garmentes, that the shame of thy nakednes myght not appere as it doth nowe to thy great confusion. If thou see not this, thou arte one of them whō Chzist foz thyne infidelitie towardes hym, made blynd vnto euerlastinge damnation. These Arrianes woulde not be counted mysserable, and they can not awaye wyth thys godly prater, whiche the churche vseth sayeng, Lozde haue mercy vpō vs mysserable sinners. But S. Paule was not ashamed to say, mysserable persone that I am, who shall delyuer me from this body subiecte to deathe: he confesseth as well oure mysserable as synfull state in this lyfe, and they that perceaue the impurytye of oure nature, whiche it hath thozough the fall of Adam, and the want of oziginall iustice, whiche

Apoca. iii.

Roma. vii.

wbiche we lose by hym, canne not but crye we are myserable, and saye wyth Dauid, I am miserable and made croked. I went all day long sorowfully: & praye with the blynde man of the gospell, Iesu þ sonne of Dauid, haue mercye vppon vs. What dayne religion is this of theirs? What pharisaical leuen doo they scatter abroade? what lyenge hypocrisye doo they mayntayne? But as thys all no verilye. It were to long for me to touche their infinite errours they are infected withal, they deny the olde testament to be of any authoritie. Dauid psalmes bee not to bee vsed as prayers and prayses to God, and they are almooste as holde wyth the newe. For they synde fault with the Lordes prayer and affirme, that they nede not say for them selues, let thy kingedome come, for it is alredy come vpon them. And what nede we pray, saye they, for that we haue already. And we haue no synne, wherfore than shoulde we saye, forgeue vs our trespasses. O impudencie of all impudencies the greatest. O infidelitie more than euer was among the bruttishe heathen. Was there euer anye that went about to sette God to schole before he hath taughte vs howe

Luk. xviii.

to

prayse, and they saye, we nede not so to pray. The godly men (sayeth S. Peter) 2. Peter. 1.
whiche did write the scriptures, spake not of thē selues, but by the instruction of the holye Ghost. And these frantyke heretikes and Antichristes wyll bothe correcte and teache the holy Ghoste to speake. Who hauing any spytte in his body, maye not thinke it wel bestowed vppon suche wycked blasphemoures of God and his worde? I woulde I hadde a fountaine of spitle to spattle on them I woulde my spyttle myghte bee of so great vertue against them, as the wordes of S. Paule was against Barieſu whome resistyng the beleefe of Christe, Act. 13.
he called the Soonne of the deuyll: and therwith stroke hym blynde. Better it were for a man to lose hys outewarde syght, whereby corruptible thinges be only sene, then to wante the inwarde, whereby God is perceiued. And more precious is the glory of my Christe in my syght, than al the men of the world The blynde Pharisees I knowe wyll be offended at this my sayeng, & thinke it is vncharitably spoken, but I passe not vpon their offence, answeringe thē wyth Christe, let them alone, they are blynde & the leaders of blynde, be that

is ignorannt, let him be ignorant still, and he that is fylthye, let hym be more filthye, but he that is holye, let hym become more holye, and beware of these
Apoc. xxii. pestiferous Arrians leauen, who besydes all thys deny the benefite of repentaunce to anye person that synneth af-
Ezech xiii. ter baptisme, contrary to the manifest worde of God, sayeng that in what so euer howre a synner doth repent him of his sinnes, thei shalbe forgiuen him. Do ye not thynke that these heastes are to be borne withall? Say what ye wyl, they will not heare, they are lyke vnto those of whom it is written in the psal-
Psal. 15. mes, eyes they haue and see not, eares they haue and heare not, they haue noses and smell not, yea they haue a frowarde hart and vnderstand not, when the scriptures be so clearely alledged a gaynste them, that they haue not what to saye, these be their folishe answeres they canne make you vnderstand it so, you will not haue it so. If ye were of vs, ye should perceiue more than ye do. Thus vnder the pretence of a hydde secrete, whiche they saye is reueled vnto them aboue all other, they woulde therough curiositie, haue men to cal their faith in doubt, and so to deny the same

But

But say to them, departe from me you Sathans whelpes. Take hede leste by any meanes it come to passe, that lyke as the serpent deceaued Eue, so by his suttelte, your tences be corrupted frō the simplicitie of sayth whiche ye haue towards Christ. And yf any mā preache vnto you an other Jesus, whome the churche of Christe hytherto hathe not taught, or an other spirite whyche the church hath not receiued, hear him not, beleue him not, for such Christ prophecied of to come in the latter dayes that shoulde go aboute to shewe other Christes than he taughte vs, whom he chargeth vs not to credite, for Jesus Christe (as it is wrytten) is alwayes one, yesterdaye and to day, and shalbe to the worldes ende and for euer.

ii. Cor. xi.

Math. 24.

Hebr. xiii.

Therfore to as saint Paule exhorteth you. Yf an Angel from heauen should preache vnto you anye other Gospelle besydes that which hath ben preached vnto you, let it be accursed: or yf anye man preache any other, holde hym accursed. These be sufficient warninges for al true christiās to beware of those late sprōg heresies, & specially of these newe baptised Arrians, who be more

Gala. i.

craftyer than the others , and more dampnable, and for that the diligenter to be auoided. If they wyll go aboute to peruert you from the true fayth, in corners and dennes, as they do very diligently (as I heare say) the more pitye it is they bee so suffred , tell suche that the truth seketh no corners as the prouerbe teacheth vs. And therfore if they were of the truth, they wold nat lurke in corners this long as they haue done The apostles whose conterfayted successours, they woulde be counted to be after the truth of the gospell was reueled vnto them, wente furthe and preached the same boldelye, notwythstandinge they were straightlye forbidden & persecuted for the same. Euerye one (saith our saueour Chryste) that dothe wel, cometh to the light, that hys workes maye be seue, that they be done according to Goddes will, but he whiche doth naughtelye, hateth the lyght, and cometh not to the lyght, leste his doynges shuld be reproued. By this ye may knowe, that these Arrians wyth other heretykes, are borne of that prynce of darkenes, who walke continuallye vnder cloudes, & with great difficultie will shewe them selues, oneles it be to

Johan. 5.

The Arrians lurk in corners and be coy to shewe their faith.

som

some symple personnes, whome they thynke apte to be deceaued. Therefore turne your eares from them al ye that be vnlearned when they endeuoure to depraue your faith wᵗ an other Christe and meanes of saluation thā you haue hearde before of. And bid them syrste shew their new founde faithe to the elders and mynisters of Christes trewe church, and afterwarde yf they allowe the same, as sound and pure, you wyll gladlye harken vnto them, otherwyse not: for no ꝑson ought to take vpō him the office of a doctour, excepte he be called therunto, by the ordinary allowaūce of the churche of God, as S. Paule testifyeth, how shall they preach except they be sent. Therfore Christ in S. Mark biddeth al persōs take hede what they heare. There are innumerable sortes of heresies entred into the worlde, so that we may iustlye gather these to bee the euyl dayes that Christ spake of before, in the whyche yf it were possible the very electes should be deceaued: be ye therfore strong in your fayth grounded vpon the rocke vnmouēable, what soeuer stormes come vppon you or mystie wynde blowe against you. Many inordinate personnes of this tyme doo

Rom. x.

Marc. 4.

Matth. 24.

runne, whom the Lord hath not sent,
Jere. xxiii. as Hieremie sayth, and saye the Lorde sayth thus and thus, wher as the Lord neuer spake any suche thynge, as they of their phantasticall brayne, do imagyne, and through ignorancy do misconstre to deceiue others and them selues also. Therefore the Lorde biddeth vs not to harken to their wordes.

Proue these wandering and glitering spirites by this rule, whyche I haue tolde you: and than be you assured, ye can not bee deceaued, though there arise ten thousande more hereses than there bee. It maye trouble an inconstaunt mynde to see so many at ones, but he that knoweth ỳ diuels diligẽce to deface Christes gospelle, maye not wonder thereat, for he knoweth his tyme is but short, and seeth the gospel so triũph through the death of faithful martyrs, that he is wood thereat, and therfore worketh his vttermest, & trusteth to make some stoute arrogante martyrs for the stablishement and increse of his kingdom, & vnder ỳ name of Christ, as he hath had in times past that ỳ simple people might be brought in a mãmerying of their faith, & stande in doubte whome they myght beleue,

that

that therbye he myght more lyghtly se-
duce them into his snares. Beholde I
haue gyuen you warnynge, that ye be
not deceaued by these wandryng sta-
res, and emptie cloudes, whiche nowe
a dayes are caried aboute, with so vn-
certayne wyndes, that a man can not
tell where to fynde them, neyther
themselues knowe from whence they
came, neither whether they would.
They wil entre into heuen by the win-
dow, and not by the doze, and therfore
lyke errraunt theues shal be cast out.
Beware of curiosity my dere brethren
and systerne, for she is an vnsatiable
beast, and the cause of muche infidel-
tie and wyckednes, she is alwayes de-
sirous of alteration & to heare newes,
and canne not be permanente on one
sure grounde. Dyna as it is written
in the Genesis, beynge full of curiosi- Gene. 34.
tye, and desyrous to see the women of
a strange countrey, was rauished and
lost her virginitie, and was the destru-
ction of Sichem. Dauid was curious 2. Reg.
to behold the beautie of Bethsabe, and
became thereby an adulterer & a mur-
therer, & was the cause of manye thou-
sandes destruction, by the curiouse 1. Reg.
nombryng of his people.

Therefore of experience he geueth good
counsel sayeng in the psalmes, Turne
awaye thyne eyes that they see not va-
nitie. Turne I saye awaye frome these
heretikes, shewe not them a chearefull
countenance, leste they receyue an in-
couragement thereby to winne the vn
to them, and thou by curiositie bee en-
tangled throughe their hypocrisie and
peruerse talke. As manye as abode in
the Arke of Noe, were not drowned
by the floud of Noe. Euen so as many
as abyde in the true churche of Christ,
shall receyue no hurte by al the blus-
teringe and corrupte waters whiche the
dragō that persecuteth the church into
wildernesse dothe in thapocalips caste
Apoca. xii out after her, to the ende to drowne
her therwith. You that stāde in doubte
of anye thynge by the suggestion of
these newe founde heretykes, runne
to the pure catholike churche of Christ
for your sure instruction, which (pray-
sed be God) at thys daye dothe glory-
ously appeare and shyne spyte of the
gates of hell, in all germanye, and in
the borders of Fraunce, at Geneua,
and in the kingedomes of Denmarke
and Pole, besydes that whyche of late
ye haue sene in youre owne countreye
in

in Englande, nowe by the will of God vnder affliction and persecution, aswel for oure synnes, as for the triall of the people of God: for as an auncient father S. Cyprian sayeth: He that hath not the churche for hys mother, hathe not God for hys father, we haue but one mother sayethe Salomon in hys Ballets, and she coueteth to gather vs vnder her winges lyke a louing henne her chekins, and yf we abyde there, we are assured from al the rauenyng vermyne of heretikes, and though there shal fal on euery syde of the, millions, yet shall they not approche nere vnto thee. But yf after curiositye thou goe oute astraye some tyme, or other wyll snatche thee vppe to the prynce of the ayre from whence thy fal wil be great. Yf thou wilt be assured of the eternall kyngedome of God, be stable in thy faith, flee from sectes and heresies and abyde in the vnitie of Christes spouse his true churche. Remember that in olde tyme, it was forbidden the people of God, to mary with any forreine nacion that was not of the house of Israel, in signification that the church of God, shoulde neuer ioyne them selues with such as be of a strange religion, Cant. vi.

and

and of hereticall opinions contrary to
Iere.48. the catholike faith, cursed is he (sayth
Hieremye) that doothe the woorke of
the Lorde negligentely, and withdra-
weth his swerde frome blonde. In the
lawe he is commaunded to be stoned
that goeth aboute to tourne vs frō the
lyuyng Lorde, and to moue vs to wor-
shyppe creatures for the creator, and
Deut. 13. that the same shuld cast the fyrst stone
at hym whome he wente about to per-
uert. And what doo these Arrians els
go aboute, but wyll vs to worshyppe
their newe founde Christ, whom they
affirme to bee but a creature, in place
of our true Christe the eternall sonne
of God our creatour, redemer and go-
uernour, who is God to be praised and
honoured, with the father and the holy
ghost world without end. The prophet
sayth in the psalmes: There muste be
no newe God, among Goddes people:
but if Christe shoulde bee as they saye
but a made and appointed God of the
father as princes of the earth be called
Goddes, then shulde he be a newe god,
and by the woorde of God, not to bee
taken of vs for God, neither to be wor-
shipped or called vppon, for as the pro-
phete Ieremy testifieth, cursed is that

perſon

person, whiche putteth his confidence in manne, and setteth flesshe to be his strengthe. These wycked Arrians are woorse than the Jewes, for they were offended with Christ, whom they toke but for a creature, for sayenge he was the soonne of God. But the Arrians, blynder than the Jewes, takynge hym for God, wolde haue hym to bee onely a creature, lyke to theym selues in all poyntes, and not very God of Goddes substance. Thei make the Jewes more rightuous than Christe, and do iustify theym for crucifyenge of hym, for the chiefe cause why they crucyfyed hym was, as it dooth appeare by S. John, bicause he made hymselfe equall with God, being but a mā as they toke hym to be onely. What christians eares do not glowe at this great impietie? who hauyng any zeale of God, wyl not cry out, ah deuil, ah Lucifers brode, ah Parathāns cursed of God, vntil his commyng. Wo be to ẏ Arrius, ẏ father of this wycked progeny, wo be vnto you vile childrē, & folowers of his horrible impietie. God of his mercy tourne frō you, such as of ignorancy & simplicitie be deceaued, but you that be arrogant and vncurable in your blasphemy:

The

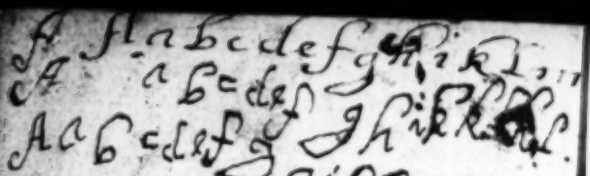
The lord for his glory sake, and for example to others to beware of suche detestable impietie consume you with fier from heauen, as he dydde Chore, Dathan and Abiron, let the grounde (oh lorde) open, and let them go downe alyue vnto hell, let them bee putte out of the boke of lyfe, and let them not be reckened among the righteous, let thē haue the traytour Judas reward, let them breake a sonder in the myddest, and let their bowels gushe out to their shame for euer, let their guttes issue out behinde as Arrius guttes did, & let them dye in their owne dounge wyth their father, and be abhorred of all the world for euer, let their portiō be with Sodom and Gomor, let their stinking smoke be done out neuer, let the iust reioyce, when they shall see the reuengeaunce of the glorye of Christe: let them praise him one God with the father and the holy ghost for euer and euer.

AMEN.

FINIS.

Vincit qui Patitur.

A Aabcdefghiklm
A abcdef
Aabcdefg ghikkkl
hikl



Imprynted at London
by Henry Sutton dwellinge in
Pater noster rowe at the
signe of the blacke
boy.
1559.

I found this booke wherin I
sawe much doctrin then
was I so
I gaine I sawe contrary was
god word most vile abu